

16.1.2

THE *F. A.*
LECTURES OF
SAMVEL BIRD OF
IPSWIDGE UPON
the ii. chapter of the
*Epistle unto the He-
brewes, and vpon
the 38. Psalme.*

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1598



RE BIRD
SAMA
1871



TO THE
right Worshipfull M. Ed-
ward Bacon of Shrubland hall.



Iight Worshipfull, ha-
ving more then ordi-
narie occasion, to consi-
der of the doctrine of
faith (which is the one-
ly stay to support a man
in euery trouble;) and

knowing that the like afflictions are accom-
plished in many of my weake brethren which
are in the world, and that therefore this do-
ctrine can not chuse but be of some use, I
thought it good to impart it unto them. And
seeing the manner is in euery such treatise
to dedicate it to some man: and because I al-
so know none in these parts to whom I might

The Epistle Dedicatory.

in every respect so well impart and commend it unto, as to your selfe, I am bould therefore to doe as I haue done. In this chapter the Apostle doth most liuely as it were in a glasse, set out unto vs the vertue and nature of faith. For examples be the thinges that doe shalke out in particulars and in practise any matteres unto vs. And as a master when he hath a young prentise to teach, he will not content himselfe with setting downe preceptes, for that were too hard for him: but he gives him a patterne, and saith, thus must you doe. What you haue seen me doe, make hast and doe the like, saith a captaine to his souldiours, Iudg. 9. 18. So dealeth the holy Ghost in this portion of Scripture. If your dwelling house be accounted pleasant, because it hath a good prospect, and sheweth vs in the twinkling of an eye some good quanttie of ground that lieth a great way off: how pleasant then should this chapter of examples be that hath so large a prospect: and openeth heauen gates unto vs in a moment: and setteth before our eyes the whole hoste of heauen: and runneth throughout all the booke
of

The Epistle Dedicatory.

of the bible: and maketh an epitomic of it, shewing vs in few words all the excellent men that are mentioned therein, marching valiantly through the wildernes of this world so that heauenly countrey. If your tables and mappes be delightfull unto you, because they decipher how one countrey is fundered from another by mountaines and riuers: and because they paint forth the earthly commodities of every countrey: and describes the strange behaviour and nature of beasts and fishes, and of men: how delightfull then should this mappe be that pointeth at as it were by divers streames that runne from the great Ocean sea of faith, all the worthies that euer haue beene: and teacheth vs to discerne the citizens of the heauenly Ierusalem from the barbarous men of this rude world: and let vs to take a view of the riches of faith, and of those glorious mercies vwhich faith laieth hold upon. Besides this to take a view of the riches of worldly countries vwill not helpe a man to enjoy any part of them: but to take a deepe view of the mappe of these men will certenly make parakers of the riches

The Epistle Dedicatoriē.

that we looke upon: and will incorporate vs
into all their priuiledges. It will lead vs to
baue fellowship with the father and with his
sonne Iesus Christ, Ioh. i. 3. And because
you may very well be recorded and reckoned
among the number of that blessed companie,
therefore I doe commend this chapter unto
you. Many be the allurements that might tie
your affection to the glittering delights of
this present world: yet haue you learned with
these heroicall minded men to trample un-
der your feete the vaine glorie thereof: and
not to spende your witte and your studie, and
your ruenemes upon haukes, and dogges, and
gawdly apparel, and upon a companie of
light headed fellowes, as it were upon rattles,
and bables, and gugawes, as others like babes
and chilđren are wont to doe. But you honour
the Lord with your riches in releeuing of
many (when those light headed men fly the
country) accounting the rebuke of Christ
(for these vaine men thinke that they haue
no gentlemanly qualities in them that doe
not as they doe) accounting I say with Moses
the rebuke of Christ greater riches then to
enjoy

The Epistle Dedicatory.

enjoy the delights of sinne for a season. Thus
desiring the Lord to hold on your heart more
& more in the studie of religion, and justice,
and in the contempt of worldly things, to the
comfort of your wife and children and whole
familie, and to the comfort of so many as are
like to receiue goodby you, I heartily take my
leave of you. Octob. 10. 1597

Yours to command in the Lord,

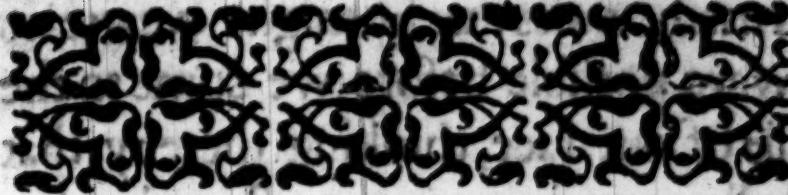
Samuel Bird.



A 4

Yoneda commutes with $\mathcal{L}^{\mathrm{op}}\mathcal{C}$.

24



1 Now faith is the ground of things which
are hoped for, and the evidence of things
which are not seen.



ow] These wordes de-
pend vpon that that went
before: for the Hebrewes
being in trouble (as ap-
peares chap. 10.32.) for the
profession of their religi-
on, & not seeing any cōfort with their out-
wardē sense that might hold them in the loue
thercof, the Apostle tells them, that the iust
man must liue by faith, even as any man that
hath any great dealing in this world must
liue vpon his credit: so must we in like man-
ner liue by faith; and therefore we are pati-
ently to endure euery thing, vntil we ob-
taine that which we looke for. After we
are once entred into the listes of Christia-
nity, to run in that race, satan affaies to trou-
ble

ble vs many waies that he might wearie vs if it were possible before we come to the middle of our race, thinking thereby that we shall not onely goe more slowly, but that we shall quite goe out of those lists whercvnto we were once entred. All these stumbling blockes that satan would lay in our way, the Apostle doth help vs to stride ouer in this most excellent chapter. *Faith*] To this end he doth first of all discribe faith vnto vs, and tels vs what it is. First he telleth vs that it is the ground vpon which we haue sure footing; it is not a shadowe but a substance of that which we hope for: it is a sure stud to leane vpon, we may be bolde with all our weight to stay vpon it: for though the things that we hope for be not present, as those things be that be before our feete, yet are we as sure of them as our footing is which stands vpon most firme ground. They are sure and more sure then any thing that we can presently leane vpon: for though as yet they lie hidde, and the injoying thereof be not present, but referred to another time, yet are we as sure of them as if we

went vpon them with our scete, and tooke a clod into our hands, and euery way went in and tooke most sure possession of any peece of ground, or laid hould vpon the handle of the dore, and tooke possession of our heauenly dwelling place. So that faith is of things that are sure, but yet is it of things that are not seene, *for how can we hope for that which we see*, Rom. 8.24. therefore is it fitly likened vnto an anker, which being cast into an hidde place, yet it holdeth the shippe so that it is not ouerwhelmed of the waues. Hebr. 6.19. This anker is cast downward, but the anker of our hope is cast upward, whereby our mindes are held vp in all the stormes of this life. Faith also in respect of the certenty of it, is called an euidence, or a demonstration, a lively representing of a thing before our eyes, yet because it is not present but to come, therefore is it called the euidence of things that are not seene. The ioy that a christian hath in looking for it is such as is the ioy of him that hath a thing in possession, yet is faith called the euidence of things that are not seene.

Evidence

Evidence and not scene seemeth to be contrary, yet doe these wordes notably describe the nature of faith. As for example we die, yet doth faith notably set before our eyes eternall life; the contemptible wormes feede vpon our bodies; yet we looke for a glorious resurrection. Sinne dwelleth in vs, yet we doubt not but for Christ his sake we shall be accounted as iust; we are in many miseries, yet doe we looke for vnspeakable happiness: not, but that faith hath to doe in striving against forces, as the examples in this chapter doe testifie, but because the thing that faith doth rise vp vnto in the end, is the evidence that is here spoken off, therefore is it so called. If any thing could ouerturne our faith, the great prosperity, or great aduersity would doe it: but neither of these will doe it, as we may see in this chapter; therefore nothing will doe it. Afflictions are so farre frō taking away faith, that they greatly strengthen it, Rom. 5.4. The kingdome that we looke for is not like the kingdome of this world, Hebr.12.28. that can be shaken. And faith is of the same nature that

the

the kingdome is that it kaieth hold on.

2 For by is our Elders were well reported of.

To mooue the Ebrewes not to goe by eyesight but by faith, he shewes them that faith is the thing wherby all their anceours were wel reported of. They rejoiced greatly to be accounted the seede of Abraham, Joh. 8. 39. to be Moses his disciples, Joh. 9. 28. to be friends & fauourers of all the Prophets, Math. 23. 29. yet did they not consider what was the thing that the Lord commeded in their actions: & therfore though they would seeme to make great reckoning of their fathers, yet delighted they in ceremonies and outward things, and went onely by eyesight, and not by faith. But the Apostle telleth them, that if they will be partakers of the commendation of their fathers, then must they labour for that for the which their fathers were so commended. When the estate of any is knowne vnto men to be such as makes many complaine, when they shall see that it is otherwise with vs, God shall thereby be greatly glorified.

glorified. What a liking of religion did it
worke in men to see with what moderati-
on the Martyrs went through their trou-
bles? This is the honour of a Christian to
draw others to a liking of religion, that as
yet haue no liking of it: &c also to strengthen
those that are alreadie entred. But how can
this be when men see that a little trouble
makes men looke rulily, and takes all heart
from them? Then will men be in loue with
religion, when they see that nothing that
can fall out can make it miserable, when
professours doe not cast forth complaints
into the ayre, cursing or banning the instru-
ments; I am the worste for him by twentie
pounds, never man was so vsed: when men
are alwaies thus whining and complaining,
howe can any commende them for their
faith? True it is that they are humbled in
their afflictions, yet is their humiliation al-
waies mingled with comfort. They vse the
meanes that God hath appointed, and ease
their bread with quietnes.

3 Through faith we understand, that the
world was ordained by the word of God, so
shas

All things *Hebr.ii.3.* made
that the things which we see are not made
of things which did appeare.

7

Howsoever the Gentiles had some light
opinion that God made the world, Rom.i.
21.yet by thinking that al things in this great
houle were ruled by fortune, they declared
thereby, that this their opinion was very
weake, seeing there is no man that makes
but a Colledge, but he sets downe rules for
it. But the beleevers haue an vndoubted
perswasion of the thing, that the Lord both
made the world, and vpholdes it, and rules
all things in it, and that he did not make the
world as a carpenter makes an house hauing
stiffe prouided for the building, but he
makes all things of nothing:neither is he as a
carpenter that whē he hath builte the house
hath nothing to do in it any longer, but he is
as a most bountifull benefactor that made
the world, and gaue it to our vse, and makes
lawes for the Hospitall or Colledge wher-
of he is the builder:neither is he as other
builders that need Feoffies in trust, but lives
for ever to vphold, and to see, and to take
order by his almighty power that those
lawes

lawes which he hath made be obserued. The vse of this doctrine is to depend vpon God against all aduersarie power whatsoeuer, as we may see Act. 4.24. Esay. 51.13. For this is a principall prop of our faith, to belieue, *that he which hath promised is able also to doe it.* Rom. 4.21. But he that made heauen and earth, what can not he doe? It will stirre vs vp also to a redherent regard of the Lord: for his wisedome, iustice, power, goodness doth plainly shew it selfe in the gouernment of the world. This doctrine will help vs against those scoffers that denie that we shall haue a new heauen, and a new earth. 2. Peter. 3.5. So more particularly if we consider how we were framed in our mothers wombe. Psal. 139. If we consider of the time before we were conceiued, how wee were created, and brought into the world, the sooner shall we conceiue comfort in commanding of our soules into his handes, when we go out of the world; And therefore when the Apostle will haue vs in the midst of death to commend our soule into the handes of God, he maketh mention

of

of the Lord, and carmes him by the name of a Creatour. Pet. 4. 19. *Commend your selues unto him, saith he, in welldoing as unto a faithfull creatour.* Faith is the onely thing that makes a difference betweene a Christian and an infidel or vnbelieveuer.

4. *By faith Abel offered unto God a greater sacrifice then Cayn, by the which he obtained witnessse that he was righteous, God testifying of his gifts: by the which faith he being dead yet speaketh.*

Comparisons are wont to make a thing plaine: if therefore we looke vpon Cayne and Abel, we shall finde that they were otherwise equall, no rather Cain was superiour vnto him, for he was the elder brother. They were both one mans children, their condition of life was both alike, faith onely made the difference: to know that the one had faith in offering sacrifices, and that the other had none, we may understand it thus: to vphold Adam from falling away from God, he made him this promise; *The seed of the woman shall breake the serpents head.* that by his subtile temptation had gotten

the misterie of him. To nourish their faith in this promise, Adam and his posteritie were willed to offer sacrifices, which might haue relation to that worde and promise. *The seede of the woman, &c.* Cain looked no further then to the sacrifice, as the Prophet afterward speaking of the practise of all wicked men in their sacrifices doth declare vnto vs, Psal. 50.9. With his outward sacrifice, he did not bring the sacrifice of a contrite heart, Psal. 51.16,17. acknowledging the outward sacrifice to be an handewriting against him, Coloss. 2.14. and to force him to looke to the seede of the woman that was promised, he did not onely speake euill as the wicked sacrificers did, but he did euil against his owne mothers sonne, Psal. 50.20. He therefore beeing vncleane, it is no maruell though his sacrifices were accounted vncleane, Hagg. 2. 13. his heart beeing not purified by faith, his sacrifice was nothing worth. But Abel because he had faith, God did beare witnessse, that he was righteous, by calling Cain to an account, not onely whiles Abel was aliue, but when he was

was dead: so that beeing dead, he speaketh and telleth vs, what care the Lord hath of his people, cuen after their death, that thereby we might learne to trust in God. His example doth proclaime vnto vs, that though we know not to whome to complaine, yet the iniurie it selfe will call and crie for vengeāct, psal.115. whereby we see that we are regarded of God.

5 By faith vvas Enock taken away that he should not see death, neither vvas he found: for God had taken him away. For before he was taken away he vvas reported of that he had pleased God.

In the daies of Enock godlines was of no account in the worlde. All that time there was nothing to vphold men in a constant liking of godlines, but to looke for the resurrection, Tit. 2. 13. Act. 24. 16. And whereas the Epicures, amongst whome Enock liued, thought that there was no life but this, the Lord by taking him vp iustified his doings and himselfe, and made him a visible witnes of the resurrection. And that the Saints of God are happie after this life is ended, 2.

King. 2. It is saide that he wastaken vp that he might not see death; the meaning is, that he did not die after the common manner of men: he was exempted from the violent separation of the soule from the bodie, which nature doth abhorre, nor but that his bodie did wast away and did not ascende vp into heauen. For Christ is the first that entred in his bodie into heauen to take possession for vs, Hebr. 9.12. If in that temporall taking vp of Paul he knew not whether it was within the bodie or without the bodie, 2. Cor.12.2. then how shall we thinke of this taking vp? It was a resemblance of that wee reade of, 1. Thess.4.17. otherwise his bodie must wait with ours for the resurrection, as it is in the last verle of this chapter. This mortall bodie of ours must put off corruption before it can come into heauen: *Flesh and blode can not inherit the kingdome of God*, 1. Cor.15. 50. Though it be said of the holy man Elias that he was taken vp, as it is saide of Christ, that the sonne of man came downe from heauen; yet as he was the sonne of man, he had not as yet beene in haauen. So Elias his soule

soule is now onely in heauen, howsouer it is saide proper concomitantiam (as they say) that Elias was taken. His bodie I grant was taken vp, but not into heauen, but vanished away waiting with vs for the resurrection, Iude 14. He put the people amongst whom he liued in minde, that the Lorde woulde come with thousands of his Saints to iudge the world: the Lord did ratifie his word in taking him vp in this manner. The Apostle takes it as graunted that Enock had faith, because it was said of him that he pleased God, notwithstanding it be not expressed in Genesis that he had faith, cleane contrary to the Papists, who when they heare of any mention of workes take an occasion thereby to abase faith.

6 But without faith it is unpossible to please him: for he that commeth to God, must believe that God is, and that he is a rewarder of them that seeke him.

Least wee should thinke, though Abel and Enock pleased God by faith, that yet a man that wāteth faith may otherwise please him, he denieth this, and brings proofe of it.

Without *Hebr.ii.6.* faith
Those that please God, saith he, must haue
accesse vnto him: but without faith we can
haue no accesse vnto him: therfore without
faith there is no pleasing of him. Faith is that
that apprehendes the Mellsiah, in whome a-
lone god is wel pleased. And though Enock
was commended for walking with God,
yet was it because his works proceeded frō
faith. And as a man wil iustifie a workman,
& say, that he is skilful, because of the worke
that he saw him doe; so is Enock iudged to
haue faith by the works of faith: faith is that
which openeth the heart to haue accesse vnto
God, which is good to obserue. Men ma-
ny times are angrie with themselves in their
troubles, because they trusted to the helpe of
such a bodie and such a bodie, who haue dis-
appointed them of that helpe, that they did
ooke for from them; but in the meane time
they goe not vnto God, that would assured-
ly raise vp comfort for them. And men are
well serued to pine away in their miserie,
that will not goe to so bountifull a God as
calls men vnto him, and sendes neuer away
saddc any of his suters that come to him for
succour.

we cannot

Hebr. II. 6.

please God.

15

succour. We should mistrust all the ayde of the worlde, and without mistrust rest vpon the goodness of God. There is a certaine malitious restraint in the heartes of all men, which keepes men from powring out their complaint vnto God: but in any trouble the more freely that a man powres out his heart in particulars vnto God, the more comfort shall he haue from him. The heathen haue a certain light opinion that God doth punish, or helpe, but they haue no thorough perswasion of the thing, Sam. 6.9. When we haue sued vnto God, if we waite for an answer Psal. 5. of any thing that we haue sued for, and marke how things fall out touching the matters we haue sued for, we may well thinke that God in mercie will reward vs. Faith indeede hath to doe with doubts, but when we say truly, *Lord I beleue, Lord helpe mine unbeliere*, then may we be sure to heare good from our praiers, as we may see in the 26. verse.

7 *By faith Noe beeing uwarmed of God of the things which were as yet not seene, mooued with reverence, prepared the*

B 4

Arke

Arke to the sawing of his household, thorough the which Arke he condemned the world, and was made heire of righteousness which is by faith.

The Lord tels Noc, that he would destroy the world for the wickednesse thereof, and that his meaning was to saue him by the Arke. He knowing that the great God, when he threaneth was to be feared, prepares the arke: his faith was of things which are not seene, yet he feared as if the flood had beene enen nowe redy to come, notwithstanding it came not 120. yeeres after. Lot his sonne in law was not so afflicted, when he heard of the like threatening. Gen.

14.14. When Lot tolde his sonnes of the destrucciō of Sodome, they laughed at him, as if it had beene some melancholy feare that caused him so to speake. But we may see in Noc, how faith and holy feare are ioyned together: for except he had beleevued that wrath was to come, the power of faith could not haue shewed forth it selfe in believing that he should be deliuered from the wrath that was to come. The length of time

time also is wont to put away all feare out of mens mindes, Luk. 12.45. *my master will deferre his comming* saith the wicked seruant, but neither the length of time, nor the incrediblenes of the thing, nor the security of the whole worlde, was able to drive away this godly feare out of this mans mind: but by making of an Arke, he plainly declared, that he beleueed god his threatenings, and that God would saue him in the Arke, when so many perished, and therefore was not wearied with the long troublesome building of so huge a worke. To make vse of this matter, the time of the end of the world is likened by Christ to the time of Noe: our building of an Arke must be to waite for the comming of Christ, at which time the wicked shall say, *mountaines cover vs;* though we now see no such thing yet must we beleue it, and prepare for it, I. Pet. 3.21. though all the world crie peace, peace, eating and drinking, building and planting, as if no such change were to be looked for. It is said that he condemned the world, that is to say, he tooke away all excuse from the, for

for they could not say but they knewe of it; he preached it both in word, and also by making so huge a peece of worke , the found wheteor by reason of the strangenes of it, and of the occasion of it', must needes goe farre and neere. His obedience made their stubbernesse the better scene: for *if I had not come unto them, saith Christ, they had had no sinne.* And as it is saide of the Queene of the south, that shee shall rise vp in iudgement against the Iewes: so is it said of Noe, that he condemned the world. By faith he is said to be the heyer of righteoufnesse, Rom.4.13. he was not onely deliuered from the violence of waters, that drowned the whole world; but in that temporall he looked for an eternall deliverance , euen frō that wrath that is to come. 1. Thess.1.10.

8 *By faith Abraham when he was called obeyed God to goe into a place, which he should receive for an inheritance, and he went out, not knowing whether he went.*

Abraham was the man in whome the Iewes did most of all glory: they are tould, that

that his commendation did arise from faith; the power of his faith did many waies shew forth it selfe; first he went from that naturall soile where he was borne and bred, it is said also, that he was called to goe he knew not whether, & that he did constantly hold out in that whereunto he was called. In that it is said, that he was called to this trauel. Gen.12. 1. we are taught, that he went not out of his countrey to auoyd punishment as Absolon did, 2. Sam. 13. 34. nor because he was hardly vsed in his fathers house, as Labans daughters were, for his father so loued him, that he would goe with him, Gen.11.31. And therefore is it said, Gen.12.1. to trie whether he loued countrey or kindred, or any other thing better then God, *gocout of thy countrey*: neither is his countrey named onely, but his kindred and his fathers house. Olde men are wont to loue the places, that they are accustomed vnto: he did not trauell to see fashions, as wild yong men are wont to doe, but to auoyd idolatry, Iosua, 24.2. He was called from his kindred to dwel among strangers, from an house, to no house, to a place

place which not presently but afterward he should inioy; yet he went as redely, as if he were presently to take possession. We may see by Esaw by selling his birth-right, how present things are wont to affect a man: but he forgoes that that was vnder hand, for that which was farre off. We in like manner when we cannot serue God aright, by reason of the iniquity of the place where we dwell, if in such a case we shall goe to Franckford, or to Genevah, or to any such like place, then shall we be like to faithfull Abraham. And here we are taught how to esteeme of those that did so in Queene Maries daies: when men dwell in a bad profane towne, where there is no teaching, no good company, when men dwell in a bad house, where there is swearing, rayling, cursing, profaness, men in such a case should cast them-selues vpon God: for he that loueth father, mother, friendes, or countrey, better then God, is not worthie of him. Many haue their aboad in good places, but that is because their lands and friends be there: but when men choose such places, though neither

ther lande nor friende be there, they loue
goodnesse in deede. But it is further saide of
Abraham, that he knewe not whether he
should goe: he deferred the naming of the
place, that the triall of his faith in obeying
might be the greater. If the place had
beene named, he might haue inquired of
the countrey, of the nature of the people:
but he cast himselfe blindfolded vpon God,
not going by any other thing, but by the
faithfulness of the partie in whome he put
his trust. How loath was Lots wife to for-
sake the pleasant countrey that shee was ac-
customed vnto? psal. 45.11. Follow me saith
the Captaine vnto his souldiers, so said God
vnto Abraham, not telling him whither.

*9 By faith he abode in the land of promise
as in a straunge countrey, as one that
dwellt in tents with Isaac and Jacob,
heyres with him of the same promise.*

His constancie is set downe, that being in
the promised land as a stranger, beeing dri-
uen out of it by famine, and was in it euery
manner of way farre vnlke an heyre being
driuen away by famine, yet did not hee

nor

Of ^{seede} *Hebr. ii. 9.* Abraham.
nor his siane cast away the consideration of
their hope, but continued still in that land,
according to the saying, *he that believeth*
must not make hast. It was said that he dwelt
in tents, wherby he gaue it forth plainly,
that he thought that he had here no abiding
Citic. 2. Cor. 5. 1 as it followeth in the 10. v.
For as when men come to a faier, they set
vp a tent, but their house is in another place;
these tents or tabernacles are suitable to the
brightnesse of our estate in this world: A-
braham we know was able to haue built an
house, if he had any minde vnto it, and he
built not in that land, though it was promi-
sed vnto him. Many build goodly faire hou-
ses in a land of the which they haue no pro-
mise. We may see from hence how vnlke
vnto Abraham the Papists were, which
built, or mooued men to build such goodly
Monasteries for them: and yet the Munkes
will be thought, to be the onely men that
did forsake the world: true it is, that we
may dwell in houses, but to be much giuen
to building, is not to be like Abraham. Ma-
ny men think that Clergie men were not

to

to build, or to dwell in such goodly houses, but Abraham was a Gentleman, a Prince, yet he builded not. It is no argument, that we account our estate in this world like unto a tent, when we delight so in building. Abraham did not onely say that he was a stranger in this world, but his practise did plainly declare it. Earthly men have called the things that belong to them Lordships, royalties, manners, None-such, &c. read psal. 49. but the Apostle 2. Cor. 5. 1. speaking of all these things, calleth them earthly tabernacles. A mans house is his castle we know, and whither they bring all their goods that they gather, as into a safe place, Prov. i. 13. If therefore the height of buildings were abated, it would easily abate the height of other things. The whole glorie of Popery did consist in building, which the Scripture makes no reckoning of.

10 For he looked for a citie having a foundation, whose builder and maker is God.

The cause wherefore he set so light by this world, was because he looked for a bet-

Some cannot abide to heare of death,
Every day they singe & ghe to depe this life,
Being olde in yeres, & old in syre, they will
withe yomys & adame to emoy their comfull pleynysse.

ter. The thronc of a prince, though it be all of golde, which is all the brightness that the earth can affoord, though that whole house be set out within and without, with all bright colours, cloath of Arrise, or if it be compared to the brightness of the skie, all is nothing: Abraham assured himselfe of the injoying of this goodly place, otherwise he would not haue set so light by a certenty, for an vncertenty. The vnfalhful, because they know no better world then this, therfore they never go willingly out of this world, but by dispayring of their estate: but the hope of a better life, makes the godly willingly to giue ouer their life, whensoeuer God calls for it. v. 30 We are put to nurse in this world as it were, as Princes, and Nobles put forth their child to be nursed by poore folkes: and we naturally delight rather in this world as little infantes doe in the cottages of their nurses; but as infants when they come to haue discretion, then they long to be in the pallace of their parents, despising the simple cottages of their nurses: so should it be with vs. The thing that all professe, is to minde the world

to come: for men are ashamed not to haue
something in them more then bruit beasts;
but if we marke, and obserue the counsels &c
doings of men, there is nothing of account
with them, but earth and earthly things.
The eyes of our mindes are so blunted with
present things, that as men that are pore-
blind we see very little a farre of. The heart
and affection is so oppressed with earthly
things, that we are not able to rise vp to a-
ny heauenly meditation. For this cause the
Lord sends diuers afflictions into the world
warres, tumults, losse of goods, barrennesse
of the earth, evill customers, vexation by the
unkind dealing of brethren, and kinsfolkes,
wife, husband, and children; the Lord send-
eth sickenesse, losse of friends, to signifie vn-
to vs, that in this world we are onely to
ooke for the battle, and that the crowne &
victory is only in the world to come: for we
shall never be brought to rise vp to the loue
of heauenly things, except we be brought to
make a little reckning of earthly things. And
if notwithstanding the troubles that euery
thing in this world is mingled withall as it

were with an vnsauery tang ; we yet loue the world to well , how shoulde we loue the world if that troubles were not? Our minds are so forestaled with a loue of the earth, that the things which a man would thinke to be most forcible to draw vs to the loue of heauenly things, will not yet worke vp- on vs. If we see many coarses brought to be buried , then our speach is, what this body shall haue, and what that body shall haue but we are not brought thereby to haue a deepe view of the life to come. Though we walke among the graues, yet our mindes are so farre from thinking of our mortallity, as if we had never seene any such matter, neither yet had we had any such thing spo- ken of, as if the opinion of immortallity in this life could not possibly be pulled out of our mind. True it is, that we are to be thank- full for this life, and for the comforts of it, but if we place the loue , that we are wont to haue in the things of this life , vpon the heauenly life, there is then no danger of vn- thankfullnes. The wicked are not content with the things of this life, they would faine haue

hanc more, and therefore after a froward manner as it were a little lay aside the loue of this world, but because they haue no insight into better things, by &c by a contrarie affection commeth vpon them againe. The godly on the other side, though they ioy in God for the things of this life, yet because they see better things in the world to come, therefore they long after them. And although there be no expresse mention made in the story of Abraham of his looking for such a Citty whose builder is God, Gen. 47 6. yet seeing other men are wont to bewaile the going out of some goodly occupying, whereby they declare that this world was, and is their home, and the commodity of it the place where they would be, on the other side the godly patriarch making no better reckoning of this world then of a strange place, he plainly declared thereby, that he sought a better countrey. For men will not account themselves strangers, but in respect of some other place, where they are better knowne, and where they make reckoning that their house

and home shall be. They looked for a City not like other Cities, which by reason of their weakness, and of the weakness of those that built them, can not well be said to haue any foundation: but they looked for that city that is sure like the builder, whose maker is God: for though God made the earth, yet because the handes of men are vsed in plowing of the earth, and in the buildings vpon it, men are said to haue somewhat to doe in the matter. But never hand of man came neare this City whose builder God is here said to be.

ii Through faith Sara also received strength to conceiue seede, and was deliuered of a child when shee was past age because shee iudged him faulft, which had promised.

As before the faith of Abraham was commended; so he now commendeth the faith of Sara. If therefore the Iewes will glory in their pedigree, they are told from whence their ioy must arise, namely from their faith. Though there was weakness in the faith of Sara, yet was her faith regarded.

regarded. When sace hard say that shee should conceiue, Gen. 18.12. Shee laughed at it as a thinge vncredible: and the Lord reprooues this incredulitie by saying vnto her, is any thinge vnpossible vnto God? Shee addeth also through feare lying to her incredulity, in saying, I did not laugh: and the Lord reprooues her for it, saying, it is not so, but thou diddest laugh. When by this mercifull rebuke, shee was healed of her incredulity, her faith is comded. It is not set downe in expresse wordes that after her rebuke shee did beleue, but because shee repiled no more, but with meeknesse received the word, James 1. 21. shee is said to obey as Iob did, Iob. 39.37. So when incredulity, by reason of worldly cares, is thus rebuked, if God cloth the grasse, will he not cloath you? O you of little faith; yet is such a faith after or by rebuke accounted of God a good faith. It is said that sace accounted God faithfull, and true of his word that promised. If a man had to doe with a lyar, left by trusting, and so by being disapointed, a man should be the more grieved. The ^{God whom} ~~not~~ ^{is true} ~~not~~ ^{faith} safest

way were not to rest much vpon his speech: for if a man telles him not of the light credit that he gives to his word, it nothing hindreth the performance of it. But it is otherwise betweene God and vs: *sauue me O God for in thee doe I trust.*

12. And therefore sprang thereof one c-
iuen of one so many as the starres of
the skie in multitud, and as the sandes
of the seashore which is innumerable.

This great miracle came of her faith; an
huge multitude like the sand of the sea came
of her that was but one, and such an one as
in respect of bearing, or conceiuing of chil-
dren, was as it were dead. Shee considering
the lettes both in her selfe, and in her hus-
band Gen.18.12. which is more then if she
had beleaved, no such thing comming to
her minde. As it is a greater faith, when
one hath experience of the hardnessse of his
friends, and knowing by experiance what
laying in waight there is for such things as
he should liue by, offarmes and such like;
when men consider howe hard it is with-
out flattery to come by things, when their

gifts

gifts are nothing regarded ; when their strength is decayed, then to looke vpon the lilies that spinne not, and to aske in faith for dayly bread , is a mightier worke of faith, then to haue beleeved not seeing these lets. And although this faith be but in weaknes, as we read in the Gospell, when Christ was requested to come and heale the sick partie before he was dead, tying Christ his power to the life time of the party, & to his bodily presence, yet Christ helpeth his weaknesse and regardeth it : so though the poore man of whom we read in the 5. of John did as it were tie Christ to this manner of healing of him, namely by putting of him into the water , (after the first mouing of it by the Angel; another alwaies steppes in before me saith the man,) yet Christ healeth this weaknesse by saying, wouldest thou be whole? and so he healed him. And we are here to obserue, that though as we haue heard, there was weaknesse in the faith of Sara, yet the Apostle obserues that that was good in her faith, omitting to speake of her weaknes. The world yseth the cleane contrary

contrary practise, both of the saints that are now in heauen, and in speaking of the saints also that are stil living vpon the earth. If mention be made of David, I pray you what was David, was he not an adulterer say they? So in those good men that are living, they doe not marke the good things that be in them to follow them, but they obserue their infirmities, to get occasion of loosenesse thereby vnto them-selues. And this is the meane, wherby satan so holdes them in his chaines, that they can never come out of them. For as a man that is set to watch or to take a moule, or any such like thing, his minde is so vpon that which he watcheth for, that whatsoeuer comes in his way beside is not marked; so is it in this thing, this was the cause, why the Scribes & Pharisees by the plaine teaching of Christ, could no be reformed, because, as it is said in the Gospel, their mind was busied in watching of him, to take some aduantage against him.

13 All these dyed in faith, and received not the promises, but saw them a farre off, and

and beleueed them, and received them
thankfully, & confessed that they were
strangers and pilgrimes here on the
earth.

By promises he meaneth the things pro-
mised , by this kinde of speach to note out
vnto vs the certaintie of the promises : he
teacheth vs now to make vse of their faith,
that as they, so we should withall thankfull-
nes receive the promises , though as yet we
see not the accomplishment of them , as it is
also said verse 40. For in all temptations,
faith is that that must quench all the fierie
dartes of the devill . It is said, that they saw
the thinges promised a farre off: for many
Kinges and Prophetes sawe the dayes of
Christ, as it is said of Abraham , but it was a
farre off. Though we received this fauour,
which was promised to be preserued in the
Arke from the violence of the waters , yet
because he , as all the rest, looked for a fur-
ther matter, then for their temporarie deli-
verance , it is therefore said , that they as yet
received not the things promised . It is said,
that they received the promises thankfully;
for

for it is said, that Abraham, at the receiuing
of the promises, fell on his face, *Gene. xvi. 3.*
and shewed himselfe thankefull. *Gene. 32.*
30. as Iacob also did, in naming the place
where God shewed mercie to him Peniel.
Blessed be God, saith the Apostle, *Ephes. 1. 1.*
when as yet he had not receiued the thing,
for the which he blessed him. So when our
heartes lepp for ioyc in the comfort of any
of God his promises, then doe wee salute
them, and receive them thankfully. *1. Thess. 1. 10.*
It is also said, that they confessed them-
selves to be strangers. The reason, where-
fore he putteth the Iewes in minde, that
their fore-fathers accounted themselues
strangers, is, because these Iewes were stra-
ngers, and by reason thereof were subiect to
many troubles. *1. Pet. 1. 1. James. 1. 1. Ebreu.*
10. 33. Psal. 105. 12. When men are tost
from one nation to another, as it were into
a new world, they loose the benefite of all
their acquaintance, which they got by spe-
ding their time in the place where they
dwelt before; The chaunging of the place
makes a man subiect to new iniurie.

14 For they that say such thinges declare plainly that they seeke a countrey.

15 And if they had bene mindefull of that countrey from whence they came out, they had leasure to haue returned.

16 But nowv they desire a better, that is an heauenly: vwherefore God is not ashamed of them to be called their God, for he hath prepared for them a citie.

The countrey that they sought for, was not Canaan onely but heauen; lest the Ebrewes should be discomforted, because they were out of the promised land, he tells thesè, that the holy Patriarks accounted the-selues straungers in the promised land; neither did they account them-selues straungers, because they were from their natiue countrey: for that of all places was the place they never thought vpon, when they were driven by famine to go to Aegypt, & other places, though they had time enough, yet it never came into their minde, to go to Mesopotamia; that was the place, that they least thought vpon. As therefore they in their natiue countrey, and in the promised land,

and *Hebr.ii.14.15.16.* pilgrimes
land, accounted them selues straungers: so
should we account of our selues, when we
are in our owne houses, and in our owne
land. A man hath no minde to that place,
where he is a straunger, *Gene.31.15.* We
are accounted straungers to our wordly
kinsfolkes, as if we were outlandish men.
Straungers haue not those priuiledges, that
towne-borne children haue, when we thus
account our selues straungers, beeing glad
when we meet with any of our owne coun-
try, that looke for the life to come with vs,
prouiding onely so much wordly promis-
on, as will help vs to walke in the command-
gements of God, in the wildernes of this
worlde, towardes our heauely countrey,
then the Lord doth account vs amongst the
number of his citizens, when we refuse to
be citizens in any of the cities of this world,
which all are at enemtie with God. *James.*
4.4. These holy men would not be dire-
cted by the corrupt lawes, whereby the
prince of the worlde would haue his sub-
iects to be ordered, therefore would God
be called their God, which is a singular pre-
rogative:

W^eare *Hebr.ii.14.15.16.* strangers, 39
rogative: for it concienceth in it the forgiu-
nes of sinnes, the writing of the lawes of
God in our minde, *Hebr.8.10.* the inioying
of the outward blesinges of this life, *Psal.*
144.15. yet in this place it doth especially
respect the blessing of the life to come, *Luk.*
10.37. for it is said, *be prepared for them a
sarie.* It is said, *that god is not ashamed to be
called their god.* *Exod.3.* They were not a-
shamed, to professe them-selues to be the
seruantes of God, and to be ruled by those
lawes of his, that the worlde accountes sillie
thinges, and is therefore ashamed of them;
Therefore was not God ashamed of them,
Luke.9.26. Men thinke that those orders,
that are taken vp of the worlde, are gallant,
and delightfull, and gloriouſ; as for the or-
ders of our heauenly countrey, they are not
worthy to be named. God is ashamed to be
called their God, but he is not ashamed of
the other men. When the world would
outface the simplicitie of the worde, and
would make vs ashamed to make any rec-
koning of the lawes of our countrey, this
ſword of the ſpirit, that is here put into our
handeds,

handes, should keepe backe all vngodly
shame. When men accountes vs foolcs, be-
cause we do not vse our selues as citizens of
the countrey of this goodly world, and doe
not follow the fashions of it, as citizens are
wont to do, then should that come into our
minde, that is here spoken of. If the children
or kindred of wordly men be glorious in
the eyes of the worlde, though otherwise
they be neuer so vile or wicked, yet is it
seeldome seene, that they will be ashamed of
them: the cause thercof is want of faith. It is
otherwise with God, the more the worlde
is ashamed of any, the lesse is God ashamed
of him; and the lesse that the worlde is sha-
med of any, the more is God ashamed of
him. He will pul of their cognisāce, as one
that is ashamed to be accounted their
Maister.

17 By faith Abraham offered up Isaack
when he was tried: and he that had
receivēd the promises offered his onely
begotten sonne.

18 To vvhōme it was said in Isaack shall thy
seede be called.

19 For

19 For he considered that god was able to raise him vpe even from the dead, from whence he received him also after a sorte.

He is said to offer, whē he only purposed the thing, which may notably incourage vs to vske al our indeauour, that al the poore in the towne may be set a work, howsouer by the vntoward dealing of other men, the thing should be hindred, yet God accountes it on our behalves as done. If this offering his sonne had beeene spoken of some such vnnaturall father as is the king of Spaine, who was content that the Popish clargie should put to death his sonne and heire, then this that is here said had bene nothing. But we see how Abraham lōged for a sonne before he had any, in so much that he accounted the other blessings of God as nothing in respect of that, Gen.25.2. He is said also to offer his onely sonne, for Ismael was cast off. If he had had many children the triall had bene the lesse. But the Lord by willing him to offer his onely sonne brings forth that that lay in his heart, by offering

occa-

handes, should keepe backe all vngodly shame. When men accountes vs foolcs, because we do not vse our selues as citizens of the countrey of this goodly world, and doe not follow the fashions of it, as citizens are wont to do, then should that come into our minde, that is here spoken of. If the children or kindred of wordly men be glorious in the eyes of the worlde, though otherwise they be never so vile or wicked, yet is it seeldome seene, that they will be ashamed of them: the cause thercof is want of faith. It is otherwise with God, the more the worlde is ashamed of any, the lesse is God ashamed of him; and the lesse that the worlde is ashamed of any, the more is God ashamed of him. He will pul of their cognisace, as one that is ashamed to be accounted their Maister.

17 By faith Abraham offered vp Iсаак when he was tried: and he that had thus received the promises offered his onely begotten sonne.

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occa-

Of *Hebr.ii.17.18.19.* Abraham
occasion to trie whether he loued God bet-
ter then his onely sonne, Gen.22.2. If we
ooke vpon the story, we shall see that his
triall was exceeding great. Take, saith God,
thy onely sonne, thy sonne whome thou lo-
uest best: there shold be no naturall affecti-
on that might hold him from putting in
execution that that God commanded. He
must not offer him presently, but he must
first be thre whole dayes in his company
continually. Howe nature worketh by
speech and sight we may see in the story of
Joseph towards but his brethren, Gen 43.
30. much more would it haue wrought to-
wards his onely sonne whome he loved.
The speech of his sonne also when Abra-
ham came to the place where his sonne
should be offred, must needs work mightily
vpon Abraham: for when he came to the
place he asketh his father where the sacri-
fice was, which must needs be a mightie
meane to cause nature worke aganist obe-
dience. When the children aske for bread,
which commeth but somewhat neare vnto
their life, how doth it pearce the heart of a

natur-

heart of a naturall father, when in such a case there is none to gine them: much more doth it pearce, when life it selfe must be taken away. Agar could not abide to see the naturall death of her child, but a violent death would haue grieved her more, though another had beene the executioner. But whē Abraham himselfe must strike the stroke, this is a wonderfull trial. That which we haue to learne hereby is this, that no loue to our children should keepe vs from any obedience vnto God; many widowes and widowets that cannot liue chastly vnmated, as the wickednes which they committ doth testifie; yet because marrying againe would hinder their children, they will not marry. True it is, that a man should chorsc rather to liue single, if he may with a good conscience: but if he can not no naturall loue to our children must hinder duty. Men are loath that their children should by reasonable correction be brought to doe duty, to take paines at their booke or otherwise, and that they should be restrained from pride in apparrell or rioting; but no naturall affecti-

on should hinder vs from this duty: no
though our own life, or the life of our chil-
dren doe depend vpon it. The faith of A-
braham may appeare by that that hath been
spoken; but if we consider what was pro-
mised, namely, that in Isaac his owne saluati-
on, and the saluation of the whole world
did consist, then we shall yet behould a
more wonderfull faith, for he hoped in god
contrarie to hope Rom. 4.18. as the Apostle
teacheth vs: when we ente with such con-
tradictions in the triall of our faith, we must
then remember faithfull Abraham.

20 *By faith Isaac blessed Jacob and Esau
concerning things to come.*

As fathers, that haue laid now in posession,
are wō to giue in their will to their family,
& to appoint one of their childē which may
succeed them; so Isaac, that the couenant
which God made with him might remaine
in his family, appoints one that should be
partaker of it. When there was no likeli-
hood that the land of Cannan should fall out
vnto his children: yet by the eyes of faith he
sets it downe as certenly as if he saw it. Gen.

17. By blessing is not meant an ordinary prayer, for he prayed daily for his children; but by blessing is meant, that he did assure them of the certainty of that that was to come. By blessing of Isaac he made him head of the family, to assure him thereby of the certainty of it, notwithstanding any that should rise up against him, notwithstanding that the people of that country stopped up his wells, & drove him out of the country: yet by the eye of faith he prophesieth, that all other people should bowe before his children. The power of his faith may also be seene, in preferring Jacob before Esaw, according to the Oracle, Gen. 25. 23. and though there was weakenesse in his faith, in bearing a more naturall affection vnto Esaw, which was an occasion to cause Rebbecca to make a lie, thereby to drawe his minde vnto Jacob, that before was especiall tied vnto Esaw: yet when he had once blessed Jacob, when being blinde he looked for Esaw, although Esaw came with his veneson, and desired the benefit of the birth-right which he dispiseth before: and

howled for it, and sought it with leaves, yet could not Isaac be brought to alter his minde touching the blessing which before he spake of vnto Jacob. He, whome I haue blessed, saith he, shall be blessed. He feared when Esaw came in, God then bringing the Oracle vnto his minde: so that althoough he knewe, that Esaw would haue Jacob for it vnto death, yet would he not alter his minde, but was content to be deprived of the comfortable company of his sonne Jacob, that was faine to fie, to avoide the furie of his brother, rather then he would call backe the blessing. If he had gone by the course of nature, or by reason, he would haue dealt otherwise: for Jacob was a plaine man, not like to come to be any body in the world; Gen.25.27. but Esaw was a man of actiuitie. Men loue to see with there eycs, how their children shall be blessed, and therefore they will prouide things for the either by hooke or by crooke, but Isaac went by faith Proverb.13.22. and so must we.

21 *By faith Jacob when he was a dying blessed both the sonnes of Joseph, and leaning*

leaning on the ende of his staffe worshipped God.

That which before was spoken of Isaac, is now also commended in Jacob: for he being ready to die, though he was now in Egypt in a strange land, to the which he was driven by famine, yet, as if he had beene the Lord and king of Canaan, he laies out portions for all his sonnes. And because it was long to speake of them all, the Apostle makes choice especially to speake of the two sonnes of Joseph, preferring Ephraim the yonger before Manasses the elder: when they were little children, and he was blinde, and therefore could not by sence or reason discerne so much, yet because God said so, he beleued it: though his sonne Joseph at the first would haue had it otherwise, thinkeing that his father had beene deceipted in taking the elder for the yonger. These sonnes of Joseph were borne in Egypt, they were heires vnto all the goods of Joseph, that was a gentleman, euyn the second person in the great kingdome of Egypt. They of all other of his children were likeliest to re-

maime in Egypt still: but Jacob by the mighty power of faith affirmes the contrary Gen.

48.3. The holy Patriarcke did labour to withdrawe the minde and affection of his sonne Ioseph from the riches and honour, that he might thinke to leue his sonnes in Egypt, to minde that that God promised in Canaari. Ioseph was in wonderfull great honour in Egypt, Gen. 41. 40. And many fathers would haue said, 'you cannot doe better in any other place then here in Egypt, where you are linked in marriage in a greate stocke: for it was very likely that his children, and all his kindred should haue beeene greatly beloued for Ioseph his sake, by whose wisdome the whole kingdome was preserued from famine. But he draweth Ioseph from all these things, to haue an affection to the land of Canaan, which was a sacrament of the heauenly Ierusalem. How many parents be there, which matche their children with Papists and Atheists, though thereby they indaunger their heauenly inheritance never so much? for they are carried away with the joy and delights

lights of this present world, whereas they should withdrawe there childrens mindes from these things, to thinke vpon those delights that never eye saw, nor never eare heard, nor never entred into the heart of man. It is said also of this holy Patriarcke, that he worshipped God: for he charging his sonne Ioseph not to bury him in Egypt, but in Canaan; when Ioseph had yeilded vnto this charge of his, he shewed his thankfulness by this gesture of his, that is here spoken of, Gen. 47. 31. which is that thankfulness, that is spoken of in the thirteenth verse. Touching the word *staffe*, because it makes nothing for the sence of the place, the Apostle would not goe from the received translation, which might haue troubled the peoples mindes, but followeth it as the other Apostles were wont to doe. He would by this gesture declare his thankfulness, when it should be made manifest, that he was of the same faith with his forefathers, by being buried in the same sepulcher with them.

22. *By faith Ioseph when he died made*

D 4

mention

mention of the departing of the children of Israel and gave commandement over his bones.

Joseph, as in his life time he willed his brethren to say that they were shepheards, that they might dwell by themselves in Egypt, and might not be intangled with the delights thereof Gen. 46.34. So at his death, it appears, that he was of the same minde, by willing his brethren to carry his bones into Canaan. It was by faith, that he was not drowned with the pleasures of Egypt, neither were his senses so blunted, that he forgot the promised land, but he stirres vp also the affection of his brethren, to a longing desire after the promised land, which was a mighty meanes to strengthen their faith: for Joseph was a principall man in Egypt, to whome father and brethren did reverence, by reason of that glory, that he had in Egypt. When therefore he maketh so little reckoning of Egypt, it must needes pull away the affection of the rest from thence, Gen. 50.25. We may the better perceiue the force of his speech, by that which we read of Caleb and

and Iosua Numbers 13.31. Numbers, 14
24. that withstood the ten spies that were
sent. By willing them to bury his bones, he
makes a profession, that he did beleue the
promise, and thereby laboured to nourish
their faith mightily in this matter. For it is
said in Genesis, that he gaue a straight
charge, even by an oath, of this matter. In a
controversie, before men be sworne, we
know that they thinke themselves at choice
whether they will say any thing or no: but
when they are sworne, then they must
needes speake. When therefore he cau-
seth them to swear, they cannot nowe
choose but doe it. The Papists, not under-
standing the drift of Ioseph in this his com-
mandement, would proue from this and
such like places, the honouring of the re-
liquies of Saints. But Ioseph his bones were
to be carried out of Egypt, not so to be placed
aboue the altare, or in some famous place, to
be decked with gold or silver, to be carried
about in processions, to offer great gifts to
them, or to thinke that the praier is the bet-
ter that is made before them; or that in trou-
ble

ble men might vowe to goe on pilgrimage vnto them, or that men might thinke the sacrament more holy, if the bones of some Saint were included vnder the alter, or that when they did sweare, they might touch the bones, to make the oath more religious: for Joseph was earried to be buried, & was buried Iosua 24.32. for we haue commandement to bury the dead, when it is said, *dust thou art, and to dust thou shalt returne.* It is punishment to be left vnburied, Ieremy 22.19. Deu, 28.26. 2. King. 23.18. And we read in the first of Kings 13.32. that an olde prophet charged his children to bury him in the sepulcher of the man of God, thereby to testifie his agreement with him in the things whereof he professed.

23. *By faith Moses when he was borne* ~~was~~ *was hid* ~~in~~ *in* ~~the~~ *midst* ~~of~~ *monarchs of his parents,* ~~because~~ *because* they saw he was a proper child, ~~as~~ *neither* feared they the kings commandement.

The faith of Moses his parents is here set downe: for it was not a naturall affection onely towards the child, that caused them

to

to hide Moses contrary to the commandement of the king, but because God promised the deliuerance: by reason whereof they hazarded their owne life to saue the life of the child. For it is said, they sawe some secret note of excellencie in the child, which made promise, as it were, of some great matter that should be accomplished by him. Their faith was weake, and yet we see how it was commended. In that the weakenesse of their faith is discribed by Moses, in hazarding their child vpon the water, we may see the great simplicitie of the scripture. When men write a story of any that are deere vnto them, they will never make mention of their wants. Whereby we see, that this pen-man was led with another spirit, then those are, that write other bookees. We are also taught, that although we see weakenesse in the seruants of God, yet are we to account of them as of the valiant souldiers of Christ.

24 By faith Moses when he was come to age, refused to be called the sonnes of Pharaos daughter.

25 And

25. And chose rather to suffer adversitie
with the people of God, then to enjoy the
pleasures of sinne for a season.

26. Esteeming the rebuke of Christ greater
riches then the treasures of Egypt,
for he had respect vnto the recompence
of the reward.

The Hebrewes were wonderfullie given
to the outward observation of the ceremoni-
all lawe of Moses, Act.21.21. The Apostle
therefore could not better pull them from
ceremonies, then by telling of them, that
the excellencie of Moses did consist in faith,
and not in outward obseruations. If faith be
the principall thing, that is to be considered
of in Moses, it cannot be, but that he should
drawe others vnto faith, by the lawes that
he set downe. The Apostle would teach
the Ierues, that they profit but a little by the
lawe, which by it selfe is not directed vnto
faith. And as it may truly be laid of Moses,
that he refused to be called king Pharao his
daughters sonne; so we may truly say, that
only faith doeth iustifie, though there be
no such thing expressed. The story is set
downe

downe in the second of Exodus; there we
read, that Moses his mother made an Arke
of reeds, and daubed it with lime and pitch,
and laid the child therein, & put it amongst
the bull-rushes by the riuers brinke, which
Arke when Pharao his daughter espied, she
sent and opened it, and seeing a child of three
monethes olde in it weeping, shee pitied it,
saying, out of doubt this is one of the He-
breus children. Then said Moses his sister,
that was set to see what should becom of the
child, vnto Pharao his daughter, shall I goe
seeke a nurse for this child? yea saith shee:
so shee called the mother of the child to be
the nurse thereof. To whome Pharao his
daughter said, nurse this childe for me, so
that we see shee accounted it her childe, and
promised to reward her for the nursing of
it: when the childe was of groath, it was
brought to the court to be made her adop-
ted sonne: so that, when the time of nursing
was expirid, he was pulled from being of
his fathers house, and of his owne people, to
be of Pharao his family and people, even as
a child is not of the family of the nurse any
longer;

Ofom *Hebr. 11.24. 25,26.* Moses
longer; when it is carried home, but of her
family that put the child forth to nurse: even
as a twig is no longer of the stocke from
whence it is taken, but of the stocke whence
into it is ingrafted. And therefore Pharaon
was very well content with this thing: for
he did then cease to be an Hebrew, and be-
came an Egyptian; she having no child, there
was no likelihood, but that Moses wher
he came of yerts would be very well con-
tent of this his change, and therefore she did
not doubt to giue him such a name, whicht
by he might be knowne sometimes to haue
beene of the Hebrewes. *Exod. 2.20.* The
Egyptians thought basely of the Iewes, and
it was hard for Moses not to doe so to, be-
ing brought vp in the learning of the Egyp-
tians. But Moses refused to be called her
sonne, although not in word, yet really and
indeede he denied it: for he went and visited
his brethren, and being called therewerto of
God, he revenged their iniurie by striking
an Egyptian. He thought the stocke of A-
braham was more blessed then that of Pha-
rao, because of the promise, which he could
not

neglect

not see with bodily eyes, but by faith laying hold vpon the promise. VV. c. in like manner should realy refuse to be accounted amog the cursed people of this world: for though we refuse the name of being a worldly people, yet if our practise speakes for vs, that we loue the world, the Lord cares not for vs, no more then he cares for those that in wordes professe themselves to be Christians, denying the power of Christianity. It is said, that he did this, when he was of age. If this had beeene done whē he was a child, it might haue beeene imputed to his yong yeres, but doing it when he was 40. yeres olde, he then knew what he did: lest therefore the supposition of yong yeres should dimiuish the authority of the fact, it is said, that he did it when he was of age; his fact was not like the fact of those wild yong men of whome we reade, A King. 12.14. It is said, that he made choice of this matter verse 25. diuers liue amongst the people of God, that are driven thare vnto by seruice, but when a man makes a comparison betweene the Turkes and Popes and our religiō,

religion, and saith, of all religions in the world I make choice of this, this argues a loue indeed. *Whither shall I goe but to thee O Lord*, saith Peter, *shou hast the wordes of eternall life*, *to Psal.119. 30.* Many dwelle where the Gospell is, because theire friendes or land lieth there, but to make choice of it, is the thing that is to be accounted of. Fals-hood will many times be offering of it selfe vnto vs, and it offers commodity, if we shall choose it, but if we be perswaded, that in the end truth will be better, and therefore make choice of it, notwithstanding the present shewe of falsehood, this is thank-worthy with God. He knewe that the delights of sinne were but short, and for a season, howsoever the world thinkes otherwise of the. *Thou hast goodes laid up for many yeres*, saith the rich man, when he died the same night, Luk.12. *Let vs take our fill of loue* vntill the morning, saith the harlot, Prov.7. one night was accounted a great while with her, thus can Satan blindfold the eyes of men, to make them beleue that short is long, and long is short. He liued 80. yeres after,

after, yet he calleth it but a season. It is said, that he suffered adversity with his brethren, whildest he was in the court, he knewe not their estate, therefore he w^t to visite them, & looke vpon their burdens, that he might pitie them, & weape with those that doe weape: and so to suffer with them. He was none of those that stretched themselves in beddes of Ivory, not caring for the affliction of Joseph; Amos 6. But he was sorrowful, as Nehemiah was, for the affliction of his brethren. Noke. 14. So should we in like manner not suffer the injuries of our brethren, if we haue authority as Moses had. In other kinde of graces we are to suffer with them, in talking of the like troubles, that other of the servants of God haue beene in, and howe God vpheld and deliveredd them. Men are hardly hold to this speech, when they come to visite any in their trouble: for they w^t gladlie be flying out into other talk, wherew^t they take more pleasure: we should goe to visite our brethren as he did; for a good eye bath that power and vertue in it, that it will stretch forth hand, and

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Of *Hebr. ii. 24. 25. 26.* Moses, for the relief of those that be in distresse. The wants of those, whome he went to visit, did not hinder them from being accounted the people of God; as we see the Apostle speaks honourably of the Church of the Corinthes. And how doth David bewaile even in the time of Saul, that he could not be in the temple of God, notwithstanding the Church no doubt was greatly out of order, by reason of the tyranny of Saul, which had slaine the priests of the Lord; *Psal. 84.* And therfore it is accounted a great threatening, not to be in the assembly of God his people. *Ezechiel 13. 9.* *Psal. 106. 4.* *out of the Church there is no salvation.* And what wantes there were amongst the Isralites, when Moses ioyned himself unto them, we may see, *Act. 7. 27.* There was such a fault amongst the Corinthes, that the vety heathen would haue blushed at the manner; *1. Cor. 5.* as the Apostle tells them: for Satan being a cunning ennemy, chooseth rather to tempt to horrible sinnes in the Church, then out of the Church; because it shall be more to his adnantage. And it is iust with God

God to punish offenders in his Church, with giuing them vp to greater sinnes, then others fall into. Besides this, the word of God is in the Church, which is the light of the world, to discouer euery thing in his sight colour, cuē a farre off, and such things, when they fall out in the Church, will be talked of farre and neare : but out of the Church, in darke places such things are neither noted, nor spoken of. The Corinthes, that had so great a sinne fallen out amongst them, no doubt were better then the heathen. Besides this, when men submit them selues to the Gospell, though they haue offended, yet the word of God is a meanes to reclaime them, as we se the Corinthes were reclaimed, 2. Cor. 7. 9. But such as thinke to come to be accounted professours, haue not such meanes to be reclaimed. When profane men or women would shake our faith, with scorning at the fals of professors, thereby to withdraw our hearts frō accouting our selues one with the, then must we thinke vpon these and such like reasons, as no doubt Moses did. The rebuke that

Moses here indured, is called the rebuke of Christ: for the Egyptians scorned the Hebrewes, which believed in Christ that was to come. who is the God of the Hebrewes saith Pharao? The afflictions of the people of God, are accounted the afflictions of Christ; because he accounts that done to himself, that is done to his people is b why doest thou persecute me, saith he, vnto Saul? This rebuke is called great riches, because great riches were of necessity ioyned therevnto: for if we suffer with him, we shall reigne with him. And therfore the Apostle doeth attribute it as a great priuiledge vnto the Philippians, that they did not onely believe in Christ, but they did suffer for him, Phil. 1. We see what a great priuiledge Salomon granted vnto Abiather, who, though otherwise he deserved death: yet because he suffered affliction with his father, he did pardon him. 1. King. 2. 26. When the honour of a prince is called into question, it is a great honour to a man that is otherwise nobody, to be called forth as a witness in his behalfe. How kindly did her Maiesly take it

it, at the hands of those that suffered with her, before she came to the crowne? Where there is an insurrection made against the word of god, the Lord takes it very kindly, if then a man standes by him. We see what great priuiledges the Citty of London hath, for being true to their soueraigne in the time of an insurrection. The Gospell is as true, when it is persecuted, as it is when it is not persecuted. If it were good before, then is it good afterward. It is true, that wen men doe suffer, they are not then thought to be happy, but afterward the persecutors them selfes thinke honourably of them, as the Iewes did of the prophets, which built vp sepulchers for them, to honour them withall. If men haue more consideration of their seruants, that serue in wet and cold weather, how much more will the Lord regard this seruice? Of al sufferings, the rebuke of Christ is here especially mentioned, for we beare any thing better, then we doe the losse of our account, and therfore doe men trauell to be some body in the world. To strip a man of his estimation, is the greatest robbery

betray in the world. Men that haue nothing, haue yet a great opinion of their estimation and credit; for those that haue nothing, may occupy freely and greatly by credit. When any takes away the good name of a man, he doth not only robb, but also kil him, that is to say, he taketh away all possibility from a man, whereby he might helpe himselfe. Scorning and rebuking is a kind of witching and deforming of a man: for as witches doe disfigure the body, so doe persecutors disfigure the whole man. It is felony to disfigure the body, by cutting out the tongue, or by slitting the mouth. Our credit is our beauty, he is cōely that hath it and we cannot suffer any staine of beautie. The Gospell hath alwaies beeene of that hatred of the world, that men haue accounted them as leapers, that haue professed it, for the greatest good, must alwaies haue the greatest hatred at the hands of Satan, and his subiects: but the greatness of the reward, made Moses to endure this great thing. Scarres, that of themselves disfigure a man, when one hath them in defense of his countrey,

trey, he is not then to be ashamed of them. The name of reward doth not employ me: it: for children, that are the mercifull gift of God, are sad to be his reward. Psal.127.3. And Abraham had the Lord to be his reward: Gen.15.1. not by the law, but by faith, Rom.4.13. because god in mercy will reward those that suffer: for if those that thrash should thrash in hope, much more should those that suffer, suffer in hope. 1. Cor. 9. Afflictions are nothing in respect of the reward. Rom.8. 18 The land of Egypt was a goodly fruitfull land, furnished with all kind of delicate fish, with plenty of corne, for other countreys in their dearthes had reliefe from thence, as we now haue from Polonia. There was plenty of carpettes, and laces, and of all other goodly things, that are delightfull to the eye, Prov.7.16. yet Moses esteemed those treasures, that shoulde accompany the rebuke of Christ, more then he did the treasures of Egypt.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king, for he endured as he that saw him that is invisible.

Before he was commended, for not being carried away with the delights of Egypt, but now is his faith commended, because it prevailed against feares; so that faith is commended, either for despising the glory of the world, or the shame of it. He knewe full well, what a clogge it would be unto him, to carry so weake a multitude with him, amongst whome, were so many little children, carrying away nothing with them but bagge and baggage, or not knowing where to haue prouision for them. But his faith is especially commended, in respect of the fiercenesse of the king, that was so loath to let them go. Exod.4.10. Pharaeo was a rascall herte, that, when he was stirred to goe forward, went backward. Exod.5.7. And when he was forced by iudgements to release somewhat, Exod.9.25, yet they must sacrifice in Egypt onely, and the most that he could be brought vnto, was, that they & their children should sacrifice in the wildernesse, leuing their cattle behinde them. Exod.10.24. The anger of a king, we knowe, is like the roaring of a lion. Prov.20. Now

for Moses to oppose himselfe, against so
mighty a king, and to haue such hard com-
bates with him, must needes be a mighty
worke of faith: for he often went vnto him,
willing him in the name of the almighty
God, to let his people goe, not fearing the
fiercenesse of the king. A man would be
loath to doe a message to a meane man, that
is furious and fierce, for anger is cruell, and
wrath is raging, even against those, whome
a man before doth greatly affect: Daniel 3.
16. It is better to meete a beare robbed of
her whelpes then a foole in his folly. How
furious was he, when the message was first
done vnto him: Exod. 6.2. yet afterward he
exceedes himselfe: Exod. 20. 28. *If thou
commest any more in my sight, saith he:
thou shalt die for it.* The thing, that streng-
thened him against his fury, was, because he
looked vp vnto him, that is invisible. He so
set God before his eyes, that he forgot, that
he had any thing to doe with men, as if he
had not beeene subiect to the dangers of this
life, as other men be: for our mindes must
needes be vnguarded in any trial, vntil we haue
seen

lifted vp the power of God into his right place. When many terrors, might compasse him on euerie side, he turnes the cogitation of his minde, and his whole sence vnto God: so that we are taught how not to be oppressed with the feares of men, Esay 15. namely, to set the power and maiestie of the great God betwene our selues and them. *Feare him, saith Christ, who when he hath killed the bodie, can cast both body and soule into hel. yea I say vnto you him feare.* Thus saith the God of the Hebrewes; we worship the God of the Hebrewes, saith Moses vnto Pharaoh, often repeating the saying, *I have set God before me,* saith David, Psal. 16.8. otherwise the feare of man, wil be like the daring of larkes, to make vs doe whatsoeuer they would haue vs. So Seuen, whē he saw nothing but death before his eyes, whē he heard nothing but furious clamors and noyses and terrible outcries, he looketh vp, and seeth Christ Iesus standing at the right hand of God. Act. 7.55.

28. Through faith he draine d the passover and the effusion of blood, lest he
dye

that destroyed the first borne, should smite them.

The passeover is a thing that was of great account with the Iewes. Ioh.ii.55. It was ordained by faith: Moses saw not with bodily eyes, that the first borne of the Egyptians should be destroyed, and that the other should be saved: yet assuring himself, that the truth of the ceremony should presently be accomplished, he ordain'd it. Exod.12. That which was shadowed by it, is, that we shall be delivered from the wrath that is to come, when it ceaseth vpon others, i. Thess.1.10. though as yet we see it not. When two shall be in a bed, the Lord, that shall see the conscience of the one sprinkled with the blood of Christ, i. Pet.1.2. Exod.9.9. will passe by him, and destroy the other.

29 By faith they passed through the red sea as by dry land, which when the Egyptians had assay'd to doe they were drowned.

The Isralites had the word to goe by, so had not the Egyptians: to venture therefore

to

to got through, was faith in the one, and rashnes in the other. Though there be but two saued, I hope I shall be one of them; this is rashnesse in him, but it is faith in an other, that goeth by the promise. This passage through the sea, was not onely of force, to auoyd the fury of Pharao, and the present death that he threatened, but thereby to offer himselfe to be their God, in whome is their eternall saluation. What a wonderfull fauour was it, that the sea that was wont to deuoure so many hundreds, when they haue helpes of shippes to goe by, psal. 107. that it should knowe them, without such helpes, and giue place to them, when so many, euen at that time, were drowned. The tide we knowe, is an imperious thing, and tarrieth no man: but this is more then if the tide had knowne them. And they were taught thereby, that they should be deliuered, not onely from the sea, & from Pharao: but from death and the deuill. 1. Cor. 10. 2. So in like manner, are we to beleue, that though when we are dead, the earth shall be aboue vs, when we lie in our grauves, as the

The Israelites ^{2.11.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.30.} Heb.11.30. withall faith. 25

sea was above them: yet shall the Lord cause the earth to make a way for vs, that we may come out of it, and a cloud shall come, and lift vs vp from the earth, as it did Christ Iesus. Act.1.9. And we shall meete with him in the ayer, and shall eternall be with the Lord. 1. Theſl.4.17. Many of them that went through the sea belieued, and therefore the whole matter is attributed vnto faith.

30. *By faith the walles of Ierico fell downe after they were compassed ſeven daies.*

As before in the example of Moses and of his people, by faith they were deliuered from the yoke of bondage, from the yron furnace, from whipping, from making brick, from hauing their children slained, from the violence of Pharao his chariottes, purſuing them into the red ſea; So now we are taught, how by faith there was an entrance into the promited land: for Ierico was a ſtrong citie, placed at the very entrance of the promited land, which might wel keepe them from proceeding any further. Briefly to make vſe of this matter, we are to belieue

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Ieue that by Christ Iesus we shall be deliuered, both from the tyranny of the devill, that houldes men both in captiuitie and in bondage. Eph. 2.2. 2. Tim. 2.26. And that heauen gates shall be opened for vs, that the walles of Churches, and of the whole world shall fall downe: and that the earth shall open it selfe, that our bodies may come out of it: that we shal be taken vp in a cloude, that we may be for euer with the Lord. The manner also of assaulting the citie of Ierico, doth notably declare that they had faith: if they had brought ropes thither, as the manner was, 2. Sam. 17. or cast vp a mount against it, or if they had let the Canons play vpō it, as the manner is now, there had appeared the lesse faith in their doings. But when they compassed the citie, with the blowing of rammes hornes, Ios. 6.5. by this it appeareth, that they had faith; for they knew that rammes hornes could doe nothing in this thing. And therefore of purpose, were such meanes appointed, as were altogether unlikely to doe any good, that they might not trust in the meanes, but in the promise of God

God. So doth God in like manner by foolish preaching, as the Apostle calleth it; as it were by rammes hornes, not with the siluer trumpet of braue speech, but by plaine teaching, as it were with rammes hornes, save those that belieue: so in like manner, by the voyce of a trumpet, shall the dead be raised at the last day, *1. Cor 15. 52.* for as the Emperour calleth all his souldiers together, by the voyce of a trumpet, so likewise shall the Lord in this manner call from the soure windes, from all corners of the world, all those that have liued vpon the face of the earth, to rise vp vnto iudgement, as those of Ierico did. The men of Ierico shut vp their gates against the children of Israell, but the Lord laughes them to scorne: and telles them, that he can cause his people to pull downe their walles with the breath of their mouth, what confidence so euer they had in the heighth of them. It appeareth also, that they had faith, in that they continued in compassing the citie in this manner Ieuendayes, though the walles did not fall downe at the first blast, yet they still held out: for he that belie-

The Israelites ^{Hebr. II. 30} auerayd faith
 beleueuth must not make hast ob Though
 they sawe that the walles were nothing
 weakked, when they had compassed them
 about sixe daies, yet they compassed them
 the seventh day, and that seven times, which
 might weary them, and make them more
 vnfitt to set yppon the enemie, when they
 were to fight. We are taught thereby, that
 the Lord hath all tyme in his handes, when
 he will worke, and they were to leue vnto
 his wisedome, to dispose of the fittest tyme,
 for the falling of them. If a naturall man had
 had the matter in skansing, he would
 haue said, why shold they not fall as
 well the second day as the seventh day; even
 as Naaman said, are not the riuers of Da-
 mascus better then the waters of Israel. 2.
 King. 5. 12. My tyme are in thy hand, saith
 the prophet. Psal. 31. 15. My tyme is not yet
 come saith Christ. Ioh 2. 4. we must capti-
 vare our senses, and resigne our selues blind-
 fold wholly to be ruled by his wrod.

31 By feare the harlot Rahab perished not
 with them which obeyed not, whom shee
 had receiued the spies peaceably. Ioh 3.
 19.

Hither-

Hitherto the Elders were well reported
of by faith. Now we are taught, that shee
that was otherwise no body, being among
the number of those that were to be exe-
cuted by the Israelites: yet by faith shee
perished not with the other of Ierico, that
were vnbelievers. Shee that was an hea-
thenish woman, a woman of base condi-
tion, an harlot, was yet saved by her faith. So
that we are to learne, that although we be
vile, & liue amongst the most hellish people
that liue vpon the earth; yet if we haue faith,
of vile we shall be made most honourable.
That shee had faith it may appeare, in that
she receiued the spies so peaceably, Iosuia 2.
3. If the spies had beeene found in her house,
it must needes haue cost her her life: the
officers inquire of her, if any such persons
came to her house, shee denyeth it: if they
had beeene found, there was no way but
death with her. When it was said, that the
sonnes of Iacob might well be suspected to
be spies, it threatned death, Gen. 24.14. and 42.
hard vslage. 2. Sam. 10.3. and 4. verle. And
therefore if there had beeene such apparent

prooffe of the matter, hit head must needes haue gone of. The hoste of Israell lying so neare, and such kind of men being a little before scene in the City: she might wel thinke, that they would search very diligently for them, neither did shee prouide wisely for her selfe, onely in doubting howsoeuer the matter should fall out, that the Israclites should ouercome those of Ierico, or they them, keeping an euen hand betwene the both. But I knowe, saith shee, vnto the spies, that God will deliuer vs into your hand. And for the better prooffe, that shee was so perswaded indeede, shee hazardes her life in hiding of them. The credit that commonly one man hath in another, is to make as if he trusted him, and yet not to hazard any great matter vpon the certenty of it, Rahab did otherwise. The mind of filthy persons, is taken vp with present delights, they are drunken many times, and they goe and come from their harlots euen a little before they goe to fight; Esaw must haue his present delights, Gen.25.30. And it is a thing very well knowinge vnto vs all, that some which

which haue takē a very dangerous voyage in hand, a little before they tooke shipping, what revell rought haue they kept in the towne, cuen the very night before they shoule take shipping, with all kind of filthy behaviour. In the 2. of Iosua, shee profesteth that the people of Ierico feared the people of Israel, and shee feared more then any of them all. Those in whome sinne doth still raigne, are not wont to be so afraide, when outwardly they see no daunger: we reade, Gen. 19.14. that Lot his sonnes did not so: but Noe feared, as we heard out of the 7. verse. In that as we read in Iosua 2. she brings in reasons to moue her selfe to feare, therby it appeares, that this thing was deepeley printed in her minde. It is said, that a wonder lasteth but nine daies; but she after forty yeres remembreth the drying vp of the red sea, who is wise and wil marke these things saith the prophet, Psal. 107.43. The earthquake that was about an 18. yeres agoe; notwithstanding it was such a matter as made the hearts of those that were most proud to tremble for the time; & notwithstanding

standing it was a most liuely resemblance of the resurrection, yet who almost doth nowe remember it, Iosua 2.11. The Iewes that saw it with their eyes did not gather such arguments of the feare of God, as shee did. She belieueth in the living God maker of heauen and earth , Iosua 2.11. which is opposed vnto Idols, Psal.115.3. for as the sinne of idolatrie and of adulterie goe both together, Rom.1.24. so the renouncing of them both goe together, Iosua, 4.18 . And if the harlot leue her filthy life, religion and the feare of God will goe with it. And therfore those that haue beeene naughtie- packes these waies, and imagine that they haue repented, never calling any other from the like sinne, Psal.51. 13. nor shewing any signe of a religious minde, they greatly deceiue themselues. The feare that was in the other citizens of Ierico, was a disordered feare, mingled with rebellion, for they resisted, but shee receiued the spies in peace.1.Sam.4.7. The people feared, but yet they sought the liues of the spies, but she did deliuer them. They feared the people of Israel , but they did

did shut their gates against them: so is it brought forth as a proofe of the true feare of God in Obdiah, because he did not onely abstaine from offering violence vnto the Prophets, but hid them in a caue and fed them. 1. King. 18. 3. The thing that many would haue done in such a case, is because they would not seeme to haue cast of all care of religion, nor yet put themselues in daunger, to haue suffered them therefore to haue shiffted for themselues, and to haue neither made nor meddled with them, neuer to haue taken any knowledge of their matters: and they would haue thought themselues very wise in taking such a course, but to hide them from the violence of the king in the penury of all things, when bread was so scant to feed them, this was an argument of the true feare of God indeede. The men of this world would account it cowardlinesse to feare in such manner, but to feare God, that can cause it to thunder ouer our head, that can cause the lightening to swallow vp the world, that can cause the earth to tremble vnder our feete: there

is no cowardlinesse in fearing such a God: onely it is a cowardly thing to feare where there is no cause to feare. The thing that hindres many from this feare, is because the feare of the king of Ierico was present, and the other feare was to come. If any should tell vs that we shall die, because we thinke it will be a great while first: we are not therefore affraide; but if we knew that we should die to morrow, this would moue vs more: for present things doe greatly affect vs. This Rahab, was as it were a companion with the spies, to feare with them in their feare, and as those that receiue Iesuuites into their houses, are accessarie to their idolatrie & disloyaltes: so are they accessarie to goodness, that receiue such good spies into their houses. The gospell is to imploy many, and needes the aide of diuers, for besides the spies and watchmen and principall builders, it needes maintenance by many, it needeth defense by word, it needeth comfort by this meanes, to ease the burde, & not to suffer me to take vp so heavy a burden alone: Rahab therefore lent her helping hand vnto thē, & therfore

therefore it is said, that she perished not, for whatsoeuer the spies promised, Iosua made it good, Iosua 6.23. as whatsoeuer is losed in earth, shall be loosed in heauen. Many other harlots were in Ierico, but faith made the difference betwecue her and them all. In receiuing such an one to mercy, the goodnes of God doth notably bewray it selte. 1. Tim. 1.16. By this meāes the Lord as a cūning surgen, doth set out in a flagge as it were, what he is able to doe, that thereby he might drawe vnto him all wounded persons to be cured of him. She was not now an harlot any longer, but was washed, and iustified, & sanctified. 1. Cor 6.11. but to set out the goodness of God, she is so called, as Luk, 15. 1. The spies doe warely auoide the places of great resorte, and come to a womans house that dwelt in the backe side of the city, which places harlots are wont to choose as solitary, and therefore more fit for their wickednesse, neither doe they choose a place of greate resort, for then they would haue beeene more obserued, which was more dangerous: but they choose a blind

ale house as we call it, which was fitteſt for their purpose. For they kept watch & ward in the ciſty, as men are wont to doe in ſuch times; and then all travellers are greatly to be ſuſpected. The watchmen vnderſtanding of certeaine trauellers that went into Rahabs house, they inquire of her where they were, but ſhe would nor be acknowledgē of any ſuſh matter. The reaſon wherefore the ſpies went into her house, was to know whether the people of Ierico did feare the comming of the Israelites or no; Iosua 2. 24. which thing was to be accoſpliſhēd very ſecreſtly, Iosua 2. 1. Judges 7. 11. for though they had weapons, yet when they had no heart to uſe them, to what purpoſe were they? when therefore the children of Iſrael vnderſtood by the ſpies, that the Lord, which hath authority ouer the hearts of all, did caſt his feare vpon them, and that Rahab amongſt the reſt did ſo feare that ſhee did caſt downe her weapons as it were, and humbly craued pardon; it muſt needes greatly comfort them. It may be ſomewhaſt doubted, whether Rahab dealt kindly with her

her owne country or no in this fact of hers; but though she had bewraied the spies, shee knewe that that could not saue her countrey: for shee sawe, that God would take vengeance of the wickednesse of the people, as it is said Lev.18.24. *And, he that loueth his countrey better then me, is not worthy of me,* saith Christ. In a family, if any of the children abuse the father or the mother, if another of the children take part with his father, he connot be said, to be vnkinde vnto his brother. Neither could Rahab be said, to be vnkinde vnto her countrey. Otherwise it may appeare, that she was not without naturall affection to her fathers house, for whose life, shee sued vnto the spies, Iolua 2.13. In that she made a lie, it appeares, that her faith was mingled with weakenesse: for faith is so commended in the scripture, not because it is perfect, but because it laieth hold vpon him that is perfect. The like weaknes we read of in Sara & Rebecca, Gen.27. If any kind of lie may be dispenced withall, then may that of Saraes, Gen.18 15. but that is reprooued, therefore

div.

no

no lie is to be iustified, being against the na-
ture of him that is the God of all truth.

32 And w^that shall I say more for the time
would be to short for me to tell of Ged-
eon of Barack and of Sampson and of
Iepte, also of David, and of Samuel, and
of the Prophets.

33 W^tich through faith subdued king-
domes, w^twrought righteousness, ob-
eyed the promises, stopped the mouths
of Lyons.

34 Quenched the violence of feare, esca-
ped the edge of the sword, of w^teake
were made strong, w^twaxed valiant in
battle, turned to flight the armies of
Aliantes.

Least we should thinke, that the Apostle
went about to name all particular persons
that had faith, he tells vs, that that was not
his meaning: for that were an infinite peecce
of worke. But his meaning onely was, by
naming of some, to giue vs a taske of the rest.
He doth in this 32. verse name, and onely
name a few, sending vs vnto their storie for
further intelligence of them. He beginneth
on

with Gedion, notwithstanding in the book of the Judges Baruck be first mentioned. For the meaning of the holy Ghost, is not to set downe, who was first, and who was last, or what was first, and what was last, except it were to propoſe, and to edifying; but where wee may as well followe their faith, when Gedion, as well as when Baruk is first named, therefore the holy Ghost is careleſſe this waies, as also afterward he names Dauid before Samuel. The Papists thinke, that as Princes their meaning is, that he ſhall be the principall man, whome they first name in their commission: ſo in like manner, that God his meaning is, because Peter is ſometimes first named before the other Apostles, that his meaning is, that he ſhould be the cheife of them, forgetting in the meane time, that the virginie Marie is named last, Act. li. 14. whome notwithstanding they would be loth to place in the last ranke, or vnder any of the Apostles. Concerning Gedion, there was weakeenes mingled with his faith: but as we haue heard, God couereth the particular weakeenes of

his

his seruants, &c accepteth of their general affection. When the angel appeared vnto Gedi-ō as he thrashed, Judges 6. &c said, the Lord is with thee thou valiant man: why then saith he, is all this euill come vpon vs? where be all the miracles of Egypt become, that our fathers told vs of? and when the Lord had said againe, goe in this night, and thou shalt save Israel, haue not I sent thee? I, saith he, am the least in my fathers house. I will therefore be with thee, saith the Lord, to make my power knowne in weaknesse. As often as the godly doe question with God on this manner, they bring forth those representations, that flesh and blood did offer to them, seeking a remedy, least they should be ouerwhelmed of griefe, which should be if finding these temptations within them, they should neglect this remedy: as many, because they doe dispaire of a better estate, they inwardly swallow vp their griefe. On the other side, the fauful, the more freely they opē their mind vnto God, touching the lets that encounter their faith, the more strongly doe they fight against temptations;

tations; thereby incouraging themselues to hope well. A man that is oppressed in any triall, doth never poure out his minde on this manner. He asked a signe of the Lord, and the Lord gaue him a signe, consuming his sacrifice with fire. He then also was afraid, least he should haue died, because he sawe an angell face to face: *fear not, saith God, thou shalt not die.* This discourse argues weaknesse of faith: yet, because he tooke courage by the signe, as the vnsaithfull doe not, *Esay 7.12.* his faith is therefore commended. Notwithstanding he durst not commit himselfe to God without much a-doe. That which he begane also to doe, he durst not doe it by day, but by night he breakes downe the altar of Baal, and cuttes downe the groue, and offered vpon an altar that he made; and when for this fact of his, *she* would haue had him to be brought forth to suffer death, for this violence offred vnto Baal: let Baal plead for himselfe saith his father. Gedion also asked a further confirmation of his faith, twice by a fleece of wooll. To heale the weaknesse of Gedions

ons faith, a little before he should ioyne in battle with the enemy, he was tould that the people that were with him were to many, so two and twenty thousand were sent away: and afterward againe he sent away all but three hundred: whereby we may learne, how hardly we are pulled from truiling in the meanes, wholly and onely to trust in the living God: yet who in a manner feares, or suspectes, the trusting to much in a mans selfe, that is to say, in any aide or helpe of man. If any exhortation be vsed, to stay vs from trusting in our selues, by and by it is put by as a needless speech. Men turne into other talke, cutting of that speech as the moderator is wont to doe, when any argument is not worthy the standing vpon. That is true indeede, say they, euery man knowes that, God must doe all in all. But the Apostle Paul, notwithstanding he knew so much better then any of vs all, yet he thought the argument worthy to be stood vpō: yea he needed the sentence of death to be giuen against him, that he might learne thereby, not to trust in himselfe but in God, that

that raiseth from the dead, 2. Cor. 1. 9. he
was pressed above measure; even as those
are that having to heauie a burden vpon them
are readie to sincke vnder it. We see what
a violent remedie he needed, to driue selfe-
trust out of him. Briefly to make vse of this
in some particular: in sicknesse, howsoeuer
many poore people doe sometimes tempt
God, in dispising the meanes of phisicke
helpes: yet the welchier sort how egerly do
they seeke vnto the phisition intheir sick-
nesse: the phisition is ten times more wel-
come to them, then a diuine; and phisicke
walke, as it were the phisick act, hath a great
deale more time graunted vnto it, then the
diuinity act can haue; and yet the scripture
saith, that he, that is thus eger to sauе his life,
shall loose it: for king Asa thinking to sauе
his life by hungring and thirsting so after
the phisitions, 2. Cron. 16. 12. did loose it. If
the scripture had reported this of some
profane man, tholke that feare and trust in
God, might the lesse haue suspected them-
selues this waies: but when king Asa, that
had such a mightie faith, 2. Cron. 14. 11. fai-
leth

leth in this thing, who had not neede to examine himselfe in this point? for king Asa is noted, not for seeking to wise men as they call them, or to witches, but to the Phisicke. It should seeme, that he was two yeeres sicke of the gout, for he had it in the 39. yeere of his raigne, and he raigned 41. yeres, to the ende, that this long sicknesse, as a blood hound might cause him to finde out his sinne, and to see the tediousnes of it. It is thought somewhat an hard matter to finde out, when a man is guilty of trusting to phisicke. But when a man is called to watch ouer the soules of men, *for which worke who is sufficient*, saith the Apostle, when a man in such a case, will weaken the cogitations of his minde, to attend vpon phisicke matters, and proclaines and calls men vnto him, to aske phisicall counsell of them, and will be offering to gratifie their friendes with poticary matters, the dewising, gathering, and making, and talking whereof asketh so much time: when a man will be angry with those, that will not giue any countenance vnto him this waies, as with those that

that enuy his credit, if this be not to sinne with king Asa, what is it to sinne with him? But to retorne againe vnto Gedion, his faith was confirmed by going into the enemis camp: for he hard one of them tell a dreame, and another interpreting of it, the surname whereto was this, that Gedion with his smale number should destroy their great host. It might haue seemed to haue beeue but a scare-crowe, to destroy the enemies with trumpets and pitchers, but by this meanes the Lord set the sword of his enemies euery one against another. When they had thus destroyed one another, Gedion sends to those of Ephraim, to take the waters, and to destroy the rest of the enemies, yet they murmure against him, because he did not call them at the first. Notwithstanding that Gedion did all things at the first at the commandement of God, there was weakenesse in Gedion after the victory, as there was before, as appeares, by setting vp of an Ephod as a monument of the victory: this sinne in so doing seemes to be equiualent, and like the sinne of those, that

G I worship.

worshipped God in the high places. But after his death they went plainly a whoring after this Ephod. Judges 8.33. Howsoever his house was destroyed, yet is there great oddes betweene the destruction of Ahabs house and his. The children of Israel went indeede a whoring after Baalim, but it was after his death, Judges 8.33. neither shewed they mercie on the house of Gedion, according to all the goodnessse which he had shewed vnto Israel, Judges, 8.35. The like is not said of Ahabs house, nor of Ahab. This Ephod, that was fitted according to the likenesse of the things in the tabernacle, was like it may be to Luthers consubstantiation, but yet his faith is highly commended. If we shall consider, howe in the primitive Church, by the policy of Satan, the monuments of martyrs were turned to matters of Idollatry, we shall not then maruell at the inconvenience of this Ephod. For in the time of persecution, when many sainted, & spake basely of the sufferings of the martyrs, the godlier sort of the Christians spake honourably of them, and preferred their bones,

bones, or any thing that they could get of theirs, that by the remembrance of their constancy, men might not be feared, but incouraged thereby to suffer. But we see that worshipping of Saints, and of the reliques, came of it afterward. Concerning Baruck we read thus, that the Israelites being vnder the king of Canaan, whose chiefe captaine was Cisera, Judges 4. Debora a woman, by the spirit of prophesie told Baruck, that the Lord would deliuer the Israelites into his handes: but he tels her plainly, that he would not go, except shee went with him: for the which speech shee doth reprooue him, and tels him, that whereas otherwise he himselfe shoule haue had the honour of killing the chiefe captaine, now a woman shoule haue the praise therof. Yet notwithstanding this want of his, his faith is commended; and that worthily: For if he had gone by eye sight, what could the presence of a weake woman haue helped him? he tels her, that if shee would goe, and hazard her life vpon the certenty of the worde which he spake, then would he hazard his

list: but because he went when she offers to goe with him, and that against Cisera, which came forth against him with 900. iron chariots, Judges 4.14. And also being encouraged againe by her speeches, sets vp on the enemy, it argues, that he beleuued the word spoken by her, though the enemy was stroger a great deale then he. If capaines therfore will have this cōmēdatiō, let them doe as Baruck did. They are to be instructed by the ministers of God, howe to fight, and are to be moued therunto by them: Deu.20. otherwise men onely fight from the stouenesse of the flesh, as bruite beasts, making themselves halfe drunke sometimes before they goe to the battle. But he that is fitter to be amongst swine then amongst men, how is he fit to be a leader of God his battle, to fight the battles of the Lord? we read indeed, that infidels, which haue had no faith, haue bene drunke before they went to the battle. 1.King.16.9. But we should not walke as the Gētiles walke, Eph. 4. If a man will doe that which is knowne that it wil displease a noble man, euer y man

may

may easily see, that he doth not promise unto himself any great good from the noble man. If therefore we will haue faith in God, we must commend our selues vnto him in well doing, as vnto a faithfull Creatour. We may learne also, that a mans faith is to be commended, though it doth things at the perswasion of another: for it is an argument of humility, &c of the deniall of our selues, as we may see by the stounesse of men, that in any towne cause will hardly be brought to any good order, except they be the deuilers of it. 2. Cor. 8. 16. and 17. verse. Concerning Sampson, his calling was foretold before his birth, as we read, I. Tim. 1. 18. and as the calling of Iohn baptist was foretold in like manner, Judges 14. and chap. 13. Whether he did fail in marrying with the Philistines, or whether in this extraordinary fact of his the Lord did allowe of his doings, that thereby he might haue an occasion against the Philistines, howsoeuer it be, this one good thing we may learne of him, that he asked his parents consent, and they in the ende agreed thereto. By this marriage of his

with the Philistines, occasions were offered vnto him to deliver the Israelites out of their handes: for he hauing killed a lyon propoundeth a parable to his companions, according as it was the custome of yong men to doe in those daies at their meetings, offering many suites of apparell vnto them, if they were able to declare the meaning of the parable, and requiriting as many suites of apparell at their handes, if within certainte daies they did not declare the meaning of the parable vnto him. They when the day drewe neare intisid his wife most vnnaturally to learne this secret of him, and to revele it vnto them: by which meane they gote the wager. Sampson to be revenged of this villany of theirs, there being no justice to be looked for at the handes of that cruel nation, hauing obtained letters of mart, as it were, from the handes of God, he creaseth vpon those of that nation, that he could meete withall, and spoiles a number of them, and paies the wager with their garments. The Philistines prouoke him againe, and take his wife away from him, and

to spise him the rather, it was not a enemy but his owne companion, that offered him this villany. To be revenged of this inolle-table iniury , by tying firebrandes to foxes tailes , he burnes vp rickes and standing corne, with the vineyards and olives, and slewc a number of them . By reason of which slaughter, the Philistines band them-selues to binde him; and the Israchites beeing afraid to quiet the Philistines toward the whole people of Israell, would haue bound Sampson, & so deliuer him into their handes. He being loath to be at variance with his owne people, tells them, that if they would sweare vnto him , that they themselues would not kill him, that then he would be content that they should binde him. We se how louingly he behaueth himselfe to-wards his owne people, whereby it ap-pears, that not the hatred of his owne nati-on did cause him to take a wise amongst the philistines, but that thereby an occasion might be offered vnto him, to deliuer his people from the slauery of the Philistines. His owne people therefore did sweare that

they would not kill him, but they onely bound him, and so left him in a place, where the Philistines might come to him. When he came neare the Philistines, they gaue a shooote against him, & the spirit of the Lord came vpon him, and the cordes wherewith he was bound became as flaxe that was burnt with fire, and he found a new iawe bone of an asse, and put forth his hand and caught it, and slew a thousand men therewith. And when he was a thirst, he calls vpon God, ascribing the victorie vnto him, telling the Lord, what a dishonour it should be to his holy name, if he should fall into the handes of his enemies. Judges.15.18. And although the Lord did seuerely punish his adultery with Delala, by causing both his eyes to be put out, yet vpon his repentance the Lord forgave him, and finished his daies with honour: which is good to think vpon, because some would haue him guilty of an horrible sinne, even of killing himselfe. First therefore we are to consider what a fearefull sinne this is, and then that he is not guilty of it. This sinne is so fearefull, that Job, when

he

he was so vpon the racke of griefe , that he would haue accounted it a great mercie of God rewardes him to haue taken him out of this world, Iob. 3. yet he never durst offer any violence to himselfe. How many thousand martyrs haue there beeene , that sawc themselues subiect to exquisite tortours , yet never durst they murther themselues to auoide those tortours. It is vnaturall and agaist kinde, for a man to kill himselfe. And euen as buggerie is a more monstrous sinne, then is the sinne of adulterie , because it is more agaist kinde: so is the killing of a mans selfe more detestable, then is the killing of another man; because it is more agaist kinde, and agaist the principles of nature , which would that euerie thing shoulde preserue it selfe as long as may be. And if it be vncomforable for a man to murther another , and presently vpon it to dye with him that is killed, how vncomfortable a thing is it then for a man to commit so soule a sinne, as is the murthering of a mans selfe, and to be taken away with death in the very acte of it? The Lord as a captaine doth set vs in our place

of

of souldierfate in this world, and we must
keepe our standing. Though a man be in
prison for felonie, yet is it death for a priuate
man to put him to death. Nowe every man
in respect of God, euen Saul is a priuate man:
and therefore it is not lawfull to prevent
the scorning, that he could not indure to kil
himselfe. The comfort that we can haue in
any kind of trouble, is to humble our selues
vnder the hand of God, and to be patient in
it: for if we indure affliction, God offers him-
selfe vnto vs as vnto children. But when
through frowardnesse and impatency, be-
cause the shame or the trouble that he is in,
is as he thinkes intollerable, a man shall kill
himselfe, what comfort can there be in it?
Achitophell disdained that the councellor
Hussey should be preferred before his, and
therefore he hanged himselfe. And men
haue scene, that pride is the cause of it, when
they haue made a lawe, that such as killed
themselues, should after their death be
drawne with their faces downward vpon
the durtie streetes and kennells, which
thing as it is reported, hath made that sinne
very

very rare in some places, that before was very rare. When men and women saw, that they were no mooued after their death, by this meanes those that were entring into this fearefull sinne, were staied from it. This therefore being so grievous a sinne, we must not thinke that Sampson was guiltie of it. But he, as a louing man, gave his life for his brethren. Whilst he was in the prison, he did not run his head against a post, neither did he pull downe some thing vpon him but when he saw, that the Philistines, and all their chiefe princes made a very great meeting to offer a great sacrifice vnto their idoll, for deliuering Sampson into their handes, insulting vpon him, & so consequently vpon God himselfe, that appoyn-
ted him the deliuerer of his people, he then desires his leader to lead him to the pillars of the great houise, where they were all met, as if he had beene weary, and meant to rest himselfe by them: and so lost his life with them. A little before this thing fel out, he fel his haire growing, and he fel that his former strength, which for a time the Lord
101.5 tooke

ooke away from him, begane now to be renewed. And yet wanting his eyc sight, whereby he might seeke out his enemies as he did before with the sauing of his owne life, he desireth God that this opernabilitie be-
ing giuen, he would strengthen him to per-
forme the seruice that he called him vnto, e-
uen before he was borne. Judges.13.5. and
that he might be reuenged for his two eyes,
whereby they thought to hinder this work
of God that should be performed by him.
Sampson was a publike person, and in his
desire he had respect vnto that publike
good that might come thereby. The Lord
dealt not by Sampson as he dealt by Gedion
and Baruck to make him the captaine on-
ly, and to vse the helpe of his people also in
the worke of their deliuernace. But he ap-
pointed Sampson alone to be the onely man
to deliuere his people by, that the glory of
God might be greater: for if the Philistines
glorified that they had such a champion, as
no one man in all Israell durst a great while
incounter with him, 1.Sam.17. What a
glori was it to the god of Israel, to haue such
a cham-

achampio, as so many of the Phylistines together durst not encounter withall? and as God was greatly glorified by him in his life: so in like manner was he greatly glorified by him at his death. For the Philistines putting to scorne the God of Israel in his servant Sampson, by tryumphing at his base seruice and condition, Sampson in the zeale of God his glorie calleth vpon God, beeing desirous to loose his life with so many princes of the Philistins, wherein did consist the deliuerance of the Israclites, and so consequently the glorie of God. The examples of all these excellent men teach vs to haue faith in God: for looke what the waight of our watering is, so many graines doe we take from that credit that we owe vnto God: & he that trusteth in his riches, doth as it were build vp a castle of disloyalitie against his prince. Prov.18.11. And therefore it is not to be marueld, though there be so many fearfull executions sent out against so many rebellious townes, as proclaime open rebellion against the Lord. Concerning Iepthet, being base borne, he was chased away from

his

his brethren. But when they were afraide of the Ammonites, they sent for him to be their captaine. In attributing the victory to the Lord, as also by breaking forth into prayer, Judges 11.9. and verse 27. In it appcares, that the God of peace did rule in his heart. In sending messengers, and in debating the equity of his cause with his aduersary at large, he cōfors himself in the goodness of his cause, as the godly king Ichobaphat did, 2. Chro. 20.10, King. 9.44. In that he vowed a vowe also it appcares, that he trusted not in his own strength. And howsouer there was weaknessse in his vowe, as there was in the other excellent men that were spoken of before, yet by voweding it appcares that he had faith. He was ignorant of this point of the lawe, that he might redeeme that, that was otherwise to be offred, Lcv. 27.4. How he offered her vnto the Lord, as Anna did Samuel, or otherwise it is hard to lay, but we are to stand vpon that we are sure of, and that is this, namely, though a man be base borne, and therefore can be no inheritour amongst men, yet faith is

Of

Hebr.11.32.

Sampson.

105

is so excellent a thing, that it makes him that is base borne honourable, and an inheritor of the kingdome of heauen. And although his owne people did fight against him, as the Anabaptistes doe against the protestantes, yet this doth not so darken the glory of his faith, but that he is commended for it. Concerning Dauid I is psalmes are full of faith, Psal.20. In his distresse he conforteth himselfe in God. 1.Sam.30. Lord, saith he, turne the wisedome of Achitophell into foolishnesse. Samuel in like manner by the mightie power of his faith keepes vnder the Philistines, that before kept vnder the Israelites. 1.Sam.7.5. and verse 13. Dauid by faith subdues many kingdomes as we may see in his story. Jeremy by faith tells of the destruction of the Babylonians, and of the returne of the Israelites, when there was no likelihood of any such matter. It is said, that by faith they wrought righteousness: by righteousness he meanes all obedience, as Rom.13.7. So that we see, that he doth not speake of an historicall faith which the devils haue, but withall they say, *what have we* *an* *if* *is*

10

All *Hebr.ii.32.* righteousness
to doe with thee? but true faith doth ingraff
vs into the body of Christ, *Job.15.1.* If there
fore we maruell at any good deed that eu-
er hath beene done, then must we maruell at
faith, which is the mother, from whence it
came, and the cause and procurer of it. But it
is obiectcd, that the vnfaythfull heathen
have done many good things: but we are
to consider, that the Lord by his general
prouidence gouernes all the actions of hea-
then men: therefore are there magistrates a-
mongst them, without which no common
wealth can be maintained. But these heathen
men doe not referre their doings to the ob-
eying of God, but to their pleasures, to
their coueteousnes, to their ambition. Many
things that they do are good of themselves,
and they are naught as they come from them.
For what an indigneitie is it, that vertue
should serue vice, and should be referred to
pleasures, coueteousnes, ambition? there is
great sacrilege in this thing. The substance
of the heart, as it is the creature of God is
good: but because sinne is so incorporated
into it, it is called wicked. So the deedes and
actions

actions of men which in themselves are not
cuiill, yet in the wicked they are defiled, be-
cause they come from those that are vn-
faithfull. So great is the corruption of mans
heart, that as a spider it defiles those things
that of themselves are good, before it be pu-
rified by faith, Act.15.9. And therefore E-
rasmus, that in his preface before Tully his
offices, I thinke, or some other booke of
his, speakes of him as if he had had the spi-
rit of sanctification, because of his ciuil pre-
cepts, is greatly deceiued. The heathen men
themselves make a difference betweene
iusta and *iuste agere*. But because there *iuste*
agere is but ciuell righteousness, & comes
not from obedience to the word of faith,
therefore it is nothing: by faith men subdued
mighty kingdomes. It is al one with thee
O Lord saith Asa, to helpe with many or
fewe, and so he escaped. The like may be
said of Iehosaphat, 2. Chro.20. and of Eze-
chia; he, when he was sicke, by the exercise
of faith was made whole. Daniel stopped
the mouth of the Lions; not that a man may
when he will set vpon kingdomes, or lions,

Hi

or

All *Hebr.ii.35.* righteousness
or that he may raise every body frō death,
as the Prophets and Apostles did, King. 17.
24. for then they would haue suffered none
of their friendes to haue died : but when
they sawe that it made for the glory of god,
and that they sawe that God had giuen his
word vnto them that it should be so, by be-
lieuing they obtaine this benefit.

35 *The women received there dead rai-
sed to life: others also were racked and
would not be delivereed that they might
receive a better resurrection.*

Hitherto we haue had of the prospe-
rous and triumphant estate that men haue
injoyed by the benefite of faith, now it re-
maineth to consider, how men by the bene-
fite of faith haue gone through all paine, &
shame and death it selfe, looking for a better
resurrection . The other that haue beene
spoken of haue declared a mighty faith, but
they saw the successe of faith euē in this life
by the example of others in the like case: but
the me that we now speake of had no such
helpe to goe by. The redemption that Ba-
ruck and others had was as it were a resur-
rection,

is wrought *Hebr. 11.35.* by faith.

109

rection, but these men looked for a better resurrection; and therefore refused life, whē they could not have it without the denying of Christ. The thing that made them despise death, was, because the loue of the resurrection did occupy their hearts. If that hope had not beeē, their hearts must needs have failed them. And if we be perswaded that the Lord had a care of these holy fathers, why should we thinkē that we are forsaken of him in the like case? Dauid and Samuel & the rest that were deliuered from the pawē of the beare, and from the mouth of the li-
on, and from the violence of deadly en-
emies, did thereby inioy a certen kind of re-
surrection, but afterward death ceased vpon
them notwithstanding. But poore Lazarus,
that was carried by the glorious angels, loo-
ked for a better resurrection. In this resur-
rection our bodies shall be made like to the
glorious body of Christ Iesus: *Phil. 3.* whose
body was as bright as the Sunne, and as
white as snowe, neither shall they be subiect
to any hunger, sicknesse, or thirst. *Rev. 21.4.*
Our bodies be nowe subiect to corruption,

H 2

how

110 Of the *Hebr. ii. 35* torments; how often must we wash them to keepe them cleane? they are subiect to rottenesse and putrifactions, cuen (sometimes whilist we are alive): and although whilist our soule is in our bodie, it is in stede of salt to keepe it from sauouring, yet within 3. or 4. dayes after that our soule is gone out of our body, it will so sauour that none can abide it. The vyle wormes shall consume them, many times (as some doe write) venomous serpents doe breed in them: *but this corruptible, shall put on incorruption*, that shall alwaies be most fresh and lweete, and sweeter then the sweetest things. For howesoeuer sweete things doe sweeten other matters, yet the sweete things themselves in the ende will puttifie: But at this better resurrection our bodies shall never doe soe. Now there is no living thing in a manner so little able to shifte for it selfe when it first comes into the world, as is a man: and not onely then but a long time after: and when we are at the strongest, we are subiect to many sicknesses: a little could a little distemper doth soone overthrowe and makes vs as weake

weake as infantes. For we must haue a keeper to turne vs vp and downe in our bed, to reach drinke to our mouth. It is thus laid i. to the graue in weake[n]esse, but it riseth againe in power. The Lord hath all the elements at his commandement, fire, water, earth, ayre, & lande and will make them give vp their deade. Our bodies are nowe upheld, and haue there moving from our soules, which how weake they are to performe this matter, we may easely see by this: we haue neede of meate, drinke, fire, apparel, and many other things to uphold it. But at the resurrection, the soule shal haue his quickening from a farre more excellent spirit, that needes none of all these helps: *for flesh and blood cannot inherit the kingdom of heaven*: that is to say, the estate of our bodies as they be nowe subiect to corruption, can not enter into the incorruptible kingdom of God. We read in the 4. of Hester, that none wearing sackcloth might come into the court. But heaven is as it were an house of marble, no vndeane feet may come in thither.

H 3 songes

songes that then be put into our mouthes
for eva[n]t, O death where is thy sting? If we
suffer with Christ we shall raigne with him;
and Daniel 12. 3 those that call others unto
righteousnesse shall shine as the starres. And
as the doul though she lieth in durtie pots,
yet her goodly winges loost nothing of the
brightenesse of their colour: so the afflictions
of God his people shall nothing hinder the
brightenesse of their glory. Upon the view
of this glorious resurrection did these excell-
ent men venire vpon these troubles: So
the Apostle Paul proues, that he had faith:
why are we alwaies in ieopardie, saith he, *if*
the dead rise not at all. I haue bee[n]e forced to
fight hand to hand with beasts at Ephesus, as
if I had bee[n]e no better then a beast. 1. Cor.
15. 32. I would never haue done this, saith
he, if I had not had faith, and had bee[n]e per-
swaded of the resurrection, but would ra-
ther haue giuen over the profesyon of the
Gospell.

36 And others haue tried by mockings &
scourgings, yea more ouer by bondes &
imprisonment.

37 They are stoned, they were hewen a fader, they were tempted, they were staine with the sword, they wanded up and downe in sheepe's skinnes, and in goates skinnes, being destitute, afflic-
ed, and tormented.

The faith of the exceilent scruants of God is further commended, that though they saw nothing but that which might make them thinke that they were forsaken of God and man, yet becuse the worde of God told the that they were blessed which did suffer for good causes, they therefore beleued it, and by the mightie power of faith went through their troubles. It is said, that they were mocked, they suffered the rebuke of Christ, as it is verse 36. If commendation had beeene ioyned to their troubles, they had beeene more intollerable, but painting of devills vpon their backe, and all kind of contempt was offered unto them. If contempt be away and honour be in the stead ther eof, men will be the first that shall enter vpon a towne, though it be the for-
lorne hope as the souldiers call it. But these

and *Hebr.ii.37.* Imprisonment, men without commendation from the world, ventured vpon that which men account the forlorne hope. When men are bored or whipped, they are wont to be so impatient that they will got to the Spaniard vpon it, professing enmity most vnnatural-ly against their owne countrey: but these men indured scorning, and went not from their religion. They were also whipped like vagabonds, nor as the Iesuites whippe themselves, or as Baal his priests gash them: selves, by reason of the great commendation that belongs therunto. The seruants of God alwaies auoyd whipping by all lawefull meanes, as *Act.22.25.* But when men cannot auoide whipping with a good con-science, then with the reproch of the world to indure it is worthy of commendation. The like may be said of bondes and im-prisonment. For these things were ordayneed, to awe ~~Se~~ to bring a profitable feare into the hearts of those whome reason canot per-swade. To haue a barbarous rude man to rule such excolent men, and to lead them whither they would not, *Ioh.21.18.* what

Of the *Hebr.ii.37.* mocking.

115

an indignity is it to liue also amongst such a rude company, even the offscourings of the worlde, to be annoyd with such euill seruants, and filthy diseases as doe accompany such places, must needes be very tedious: to be chained vp like a madde man as if he would do some hurt by being abroad, how would it trouble a naturall man? The kee-
ping of them in from exercising their gifts may also greiue them but because their suf-
fering is a confirming of their doctrine which they taught before, and in such a case the word of God is not bound, 2 Tim.2.9.
this quieted them. It is said that they were stoned, as if they had beeне false prophets, Deu.13. But because they knewe that not the death, but the cause made the false prophet, and the martyr, therefore they regarded it not. When David came against Goliah with stones, he did greatly disdaine it: for thereby he thought that he accounted him as a dogge. 1. Sam.17. When a man is put to death by an executioner, he may com-
fort himselfe with this, that many of the company are not against him; but when a
man

is goode

Of their *Hebr.ii.32.* suffering,
man is stoned to death, he then seeth a more
generall consent against him, which must
needes be more vncomfortable. They were
hewen a funder as if they had beeene as cur-
sed as cursed Agar was *Sam.15.* which ar-
gues a greater malice in the executioners,
then if they had beeene killed with one
blowe. For by this means they left not so
much as the outward forme of a man in
the dead carcasse, which might haue beeene
an outward discomfort to haue taken away
the hope of the resurrection, when they
knewe that their bodies should be mangled,
as if their bodies had beeene the bodies of
beastes and not of men. Some were also
tempted by troubles, whether they would
goe serue other Gods, *1.Sam.26.19.* which
was the chiefe thing that the prophet Da-
uid laid to heart in his punishment, and was
the onely thing that he complained of, *Psal.*
84. How was the Apostle Paul tried, when
he sawe that the scas that were immediatly
ordered by God so to rage, as if God him-
selfe had beeene against him? *2. Cor.ii.*
What a triall also was it, when he was in
daunger

daunger of the cues, which would haue killed him for his money, and so the comfort of his martyrdome had beeene gone? But because he knewe, that your father which se-
eth in secret shal reward you openly, how-
soeuer his martyrdome might haue seem-
ed to haue beeene coured vnder the name
of being robbed, yet the gospell being the
cause of it, he knewe that the Lord would
account it a glorious martyrdome. What
a tryall was it to be hated both of Iewe and
Gentile? The marriners howsoeuer they
are troubled by sea, yet when they come a
shore they haue peace: but the Apostle was
troubled both by sea and land. The men of
the world may goe whither they will at all
times, *Ioh. 7. 6.* but so can not the seruants
of god Men that fled beyond the sea, change
their trades, their place, loose their custo-
mers: in these respects they had more trialls
then they had before. Their pouerty made
them in daunger to vse vnlawfull shifte: for
give me not so little least I steale. They
were afraide, least any such thing shold be
a blenomish vpon the cause they suffered for,
but

Of the ¹⁰³⁰⁰ *Hebr. ii. 37.* ¹⁰³⁰¹ suffering,
but by the mightie power of faith they
were perswaded, that the Lord would lead
them through all these temptations. It is a
great temptation to see wicked men prosper,
though they did not persecute the good: but
to see them thereby fitted to do hurt to the
seruants of God, this is a greater triall, *Psal.*
37. But because they becreed that all the
haires of their head are numbred, therefore
they are comforted. Others were killed
with the sword, and died in a tumult, others
to auoyde these tortours & torments, wan-
dered vp and downe in very homely attire,
neither when they were driven out of their
country, did they knowe where to bee
to be friendly entertained, as *Abfolon* was,
2. Sam. 3. 3. and *2. Sam. 13. 37.* When he was
iustly drivē out of his countrey, yet was he
entertained of his grandfather by the mo-
thers side. But these men were destitute of
helpe, and knewe not where to finde any
friendship. It was vncomforable of it selfe
to wander in vnknowne places, but there
also to meete with trecherous people, this
was yet more vncomforable. Doth not

212

David

David hide himself in houlds by vs say the Ziphims to Saul? thus they hunted him in every corner. 2.Sam.23. Divers of the seruants of God have suffered such penury and trouble in their wandring, that howsoeuer the present feare of death made them choose rather to wander, yet when they had experience of the trouble thereof, they wished that they had staied with the danger of present death. They were faine to live in caues, and dennes, and woodes, and solitarie places, where no relief was to be had, in so much that Elias was faine to be fed by the Rauens, 1.King.17. What an indignity was it, that he that was the rarest man among all the prophets, and that had such powersfull graces and gifte, should yet be rejected of all his auditors, and should be forced to live in the solitary wildernesse for a yeere & more, and so to haue his gifts buried, as it were, in the obscure cottage of a poore widdow; how doth David complainie, that he was like a Pelicane in the wildernesse, and like an Owle in the dezart; and that he was alone in his trouble, Psal.102. and no man to

ioyne

ioyne with him, or to comfort him in it? but the Lord helped him as he did his seruant Paul. 2. Tim. 4. 17. And so in like manner will the Lord helpe euery poore solitary man, widdowes and widdowers. 1. Tim. 5. 5. and such as haue none to helpe them, howsocuer they want husband or wife or any part of their familie to comfort them withall. When all courtes of justice were shut vp against the excellent seruants of God, so that they knewe not whither to goe for succour, yet the Lord helped them. And therefore the prophet vseth it as reason to mooue the Lord to pitty him in his griefe, because he was desolate and poore. Psal. 25. 16.

38 *whom the world was not worthy of, they wandered in wildernesses and mountaines & dennes and canes of the earth.*

By banishing of the godly out of their company, they excommunicated themselves out of the Church, out of which there is no salvation. The Apostle valiantly acconutes the world vnworthy of their company

company, when the world accounted them unworthy to dwel amōgst thē. They bring a blessing to the place where they dwell, as Joseph did to Potipher, and Jacob to La- bā, yet they were accounted the outscourings of the world; their persecutors in the meane time liued in all goodly glorious temples & buildings, accounting the other as hereticks and monsters and accursed persons, and that they were to be remoued as the sweepings of the towne. But the Apostle teacheth, that we are to make an honourable reckoning of their company: for they bring great priuiledges to the place where they dwell. Our fellowship with them brings vs so haue fellowship with the father, and with his sonne Iesus Christ: i. Ioh .i. 3. Their examples be of force to drawe euēn infidels to the faith, and those that thinke hardly of the people of God, i. Pet.2.12. *for what knowest thou O man whether thou shals winne thy wife?* When any judgement is towards or vpon any place, they stand in the gapple to turne away the wrath of God from the place. The Lord could doe nothing to the

Sodomitcs

Of the ~~boy~~ *Hebr. ii. 38.* banishing
Sodomites vntill Lot was gone from a-
mongst them, *Gen. 19.* But when righteous
Lot was once gone, the caine fire and brim-
stone vpon them. *Act. 13. 46.* The rebellious
people accounted Paul unworthie to speake
to them, but Paul turnes the speach, as the
Apostle doth here, and saith, *because you*
account your selues unworhie of eternall
life, beholde me goe to the Gentiles. When
the Saints were so poore, that the Gentiles
were to contribute to them *Rom. 15. 27.* yet
the Apostle accounteth it a rare blessing to
be incorporated into that poore people:
You are come, saith the Apostle, *to mount Si-*
on, so to be citie of the living God. The celesti-
all Jerusalem, and to the company of the in-
numerable angels, and to the congregation
of the first borne which are written in hea-
uen, and to God the Judge of all, and to the
spirits of just and perfect men, and to Iesus
the mediatour of the newe testament, and to
the blood of sprinkling that speaketh better
*things then the blood of Abel, *Heb. 12. 22.**
And therefore it is no maruell, though the
prophete doth foretell, what hungry desire

shall

The world Hebr. ii. 38. was not

123

shall be in met to be acquainted with the people of God, Zach. 13. Then men shall take hold upon their skirtes and shall say, we will goe with you, for we have heard that God is with you.

39 And all these through faith obtained good report and received not the promises.

40 God providing a better thing for us, that they without us should not be made perfect.

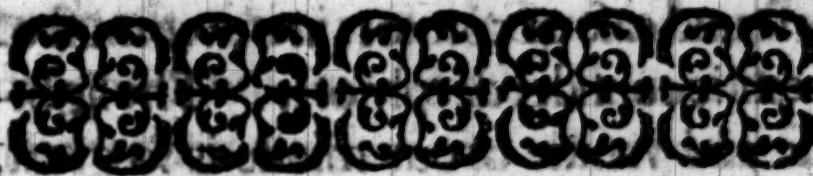
What good report they obtained we heard in the 2. verse, they having not such euidence to nourish their faith as we through the goodnes of God haue since the com-
ming of Christ. For we haue seene as it were that that many excellēt Kings & Pro-
phets desired to see, God manifested in the flesh, iustified in the spirit, seene of Angels, preached unto the Gentiles, beleuued on in the world and received up into glory. They beleuued in Christ that was to come: for all the promises are in him yea & amen. They received not the thing promised, but sawe him a farre off, as verſe 13. But we liue in the

I i

fulnes

worthy *Hebr. ii. 38.* of them fulnes of time, *Gala. 4. 4.* and in the time of perfection, in the which the things that they hoped for are indeede performed; so that we are not fydred frō thē, but ioyned together with them in the performance of the thing they should hope for; there is one hope of the calling of vs and them. *Eph. 4. 4.*





Psal. 38.

* A Psalme of David for remembrance.



Because the doctrine of affliction is so neere a kinde unto the doctrine of faith, and doth naturally arise out of it, I thought it therefore good to ioyne them both together. The title of this Psalme may teach vs to take a good viewe of it and of affliction, which is the doctrine that is handled in it. For it is sayd to be written, that we might remember it. Every writing is said to be a faithfull keeper of the remembrance of things that are committed vnto it: For after many yeares you shall finde them as you set them downe in writing at the first; where as, if we trusted our memories with them, we should not finde the like fidelity in them. If we meane to profit by affliction, or to haue

any sound case or comfort in it, we must of
necessitie consider deeply of it. The light-
nesse and vanitie of our minde is so great,
that we can hardly be brought to think v-
pon that that may doe vs any good. For as
in the time of our health, when we heare of
any doctrine that concerns that estate, as
soone as wee haue suddenly thought vpon
it, wos forth-with fling out into other mat-
ters: so are we wont to doe in iudgements;
But we should muse and meditate vpon the
lawe of God day and night. We see what
a particular survey the Prophet doth here
take of his sicknes; The like may be said of
Job in his trouble. Diuers cities haue bene
taken and destroyed, but those that write of
them do not survey them as Ieremie did in
his Lamentations. Those that write of Fa-
mins do not speake so singularly of them, as
Ioel doth in his first chapter. Judgements
are as blood-houndes to trace and to finde
out the sinnes for the which they were sent
but this can not be except wee take some
paynes about them. They are as medicines
and plasters to heale the woundes of our
soules

Soules: But a plaster must haue some time to worke: if it be taken off as soone as it is laid on, we cannot thinke that it will doe any good to the wound. We are therefore to consider, whether the affliction that is vpon vs be in our soules, in our bodies, in our goodes, or in our names, or in any thing that is deere vnto vs. If we haue beene giuen ouer to some grievous sinne, we are to knowe that it is iust with God to punish our former loosenes, and carelessness in this manner. If it be in our bodily strength, we are to call to mind, whether we haue not accounted others milkesoppes, and haue accounted our selues the strog wardedmen. If it be in our goodes, we are to consider howe our dealing hath beene that waies. If it be in our names, we must examine, whether we haue spoken euill of others, for it is iust with God to punish vs in that wherein we haue offended. wherefore saith David, *was the famine 2. Sam. 21. for this cause many are weake*, saith the Apostle. *1. Cor. 11.* The world thinkes that it would breedemelancholy to rememb-

bet affliction in this manner, but who was
ever so comfortable in affliction as David?
and yet who tooke so deewe a view of it as
he did?

¶ O Lord rebuke me not in thine anger,
neither chastise me in thy wrath.

The prophet being appointed a teacher
in the house of God teacheth vs most sensi-
bly by his owne experience how to behaue
our selues in affliction: he did not read it in a
booke onely, neither received he it from o-
thers, but being taught by God himselfe
how to be humbled vnder affliction, he
teacheth it also vnto others. 2. Cor. 1.4. Psal.
32.8. The Lord hath threatened to punish his
children, when they begin to be without
regard of his commandements: but yet he
hath promised not to remoue his euerlast-
ing mercies from them. The prophet ther-
fore doth ground his request vpon this
promise of God, he doth not expostulate
the matter with him as if he corrected him
without cause, but layng hold vpon the or-
der that it pleased him to set downe when
any of his seruautes had offended him, he
desires

desires that he having offended, this order
might be obserued, Psal.89,33. namely ac-
cording to that sentence that he once gaue
forth, not in anger and wraeth, as he meaneth
to deale with those for whome he hath no
mercie, but meaneth viterly to destroy and
to bring to nothing: as the prophet doth
very fitly opē the meaning of these words,
Ieremy 10.24. The prophet by his owne
practise setteth downe a true and effectuall
kind of asking forgiuenesse, to looke to the
hand of the smiter when he hath striken, &c
to desire him for his mercies sake to stay his
hand. For as before we are in trouble, if we
will aske forgiuenesse aright, we must in
the making of our request assure our selues
that if the Lord do not forgiue, he will most
certenly strike at one time or at another: So
must we much more make this request,
when he hath already begane to strike; And
as a debtor should desire his creditour to be
good vnto him before he seeth any trouble
towards him; but when he seeth an attach-
ment come downe against him, he should
then much more craue for fauour. So should

we at al times craue fauoure at the handes
of God: but when he doth arrest our bodies
without baile or maineprise, and tie:th vs to
our chamber or to our bed, as it were to
the stockes, we ought then much more to
intreat him for fauoure. The most that com-
monly men are wont to say in such a case is
to say, that God sendeth them sicknesse to
trie their patience: but what patience can
their be in any except their conscience be a-
waked to tell them, that they haue deserued
a thousand times more then they doe suffer.
The prophet doth not take the sticke by
end, as stubburne children are wont to doe
that refuse to be corrected; *but correct me*
O Lord, saith he, *yea in thy judgement not in*
thy fury. When a man shall seeke to force-
rers or witches, rather then he will indure
the sickenesse, this is not to offer a mans
selfe to be corrected of the Lord. The Gen-
tiles were said to be lost, when they were
suffered to goe on in their owne waies.
Act.14.25. We are not to cast forth com-
plaints into the aire, but we are to make our
mone vnto him that can helpe vs. *Absol-*
lon

lon refused to be corrected, 2.Sam.14.3.11
there be any fault in me let him kill me. But
make me as one of thy hired seruants, saith
the prodigall sonne, he refused not correcti-
on, but he deuised that he might be in fa-
uour: for it was a correction to be content
to give ouer the condition of a child, and to
be content to become as a seruant. 1.Sam.4.
Wherfore hath the Lord smitten vs say
the rebellious Iewes, notwithstanding
they had giuen ouer the religion of God,
Psal.78.5.82.King.3.10.2.Sam.6.9. When
Dauid was chastised, he did not murmur
but he feared, and for the better remem-
brance of the iudgement, he called it the
perishing of Vzza, which is cleane contrary
to murmuring: for those that murmured
forgate the iudgement, that was euen the
day before. Num.16.14. But Dauid being
before ignorant of the will of God, touch-
ing the order that should be obserued a-
bout the Ark, vpon the striking of Vzza
staith to know his pleasure. For when he
sawe afterward by the blessing of him in
whose house it was, that it pleased God to
haue

haue it brought home, he then sent for it, desiring the Lord no doubt to teach him how it ought to be carried. 1. Cro. 15. 13. and he found out the will of God in this point. 1. Cro. 5. 2. So that Dauid feared and departed from euill, & learned good by the chastisement, and was chastised to good purpose, in iudgement not in fury: for it is a fotherly chastisement that makes a man partaker of the holines of God. The Philistines learned no such good by God his correcting of them. 1. Sam. 6. 19. Concerning that which is saide of the wrath of God, it is not possible, that he should be lead with passions as men be. But because men deale in all extremity when they are angry, Daniel 3. 19. therefore the prophet boroweth a speach from the custome of men, and desires the Lord that he would not correct him in extremity, by desiring of him not to correct him in his wrath.

3. *For thine arrowes haue light upon me
and thine handlieth upon me.*

To moue the Lord to moderate his iudgements, he openeth unto him the great-

nes

nes of his affliction. Arrowes we knowe are deadly weapons , and bring continuall griefe to the party that is wounded with them:for they sticke still in the flesh, they wound and keepe the wound from being closed and healed, the prickings of his griefe did trouble him, and yet they were stil within him. By the hand of God he doth vnderstand that the strokes that are giuen with hand. Psal.118.16. the heauier that the stroks be that the hand doth give, the more doe they bruse , or the more deepeley doe they wound.

4 *There is nothing sound in my flesh because of thine anger, neither is there rest in my bones, because of my sinne.*

He doth further set downe the greatness of his trouble , by saying that his flesh was putrified, which is more, then if he had onely felte smarte in his flesh , without any such corruption. To haue such a kind of sicknes as offendeth not the eyes nor smelling of those that come to visite him, is accounted a great benefite, yet we see that the Lord doth exercise his deere seruants in this manner

ner

4.
ner. Wee knowe Job was faine to scrape
himselfe with a potshard: *My breast, saith
he, was strange unto my wife,* Job 19.17.
We must not therefore thinke, that such
men are hated of God: for by these outward
things, neither in prosperity nor in adver-
sity can we well tell, whether God doth
love or hate vs. Eccless. 9.2. Many make
greate reckoning of a faire coarfe, but Job
was full of wrinckles and leanenesse, Job 16.
8. his skinne cleaued to his bones. That
which the Prophet doth also say of his
bones, that he had no rest in them, may
teach vs the same thing: for our
bones be the foundation of our body
to haue the foundation shaken: must
needes shake the whole man. This doctrine
will stay a great offence, which the godly
haue bene ready to stumble at: for Job seing
the wicked, that they liued very pleasantly,
and that they pined not away any long time
in griefe before their departure, but that
they died in a moment after that they had
been sicke a litle, this did greatly offend
him. Job 21.13. But iudgements begin at the
house

house of God. Ieremy 25.29. I haue plauged the city wherein my name is called, and should you goe free, saith the Prophet? The cause of this wrong judgement is, because men doe not consider of the judgement that is to come; and that the godly are more iudged in this world then the wicked, that they might not be condēned in the world to come. 1. Cor. 11. The prophet doth acknowledge, that his sinne is the cause of this great affliction. A worldly man would thinke, that he had sorrow enough of his sicknesse, although he had not called to minde his sinne which might increase his griefe, & bring a new trouble to his minde: but the prophet knewe that it was the onely way to bring ease vnto him. Satan knoweth ful wel, that godly sorrow for sinne is the bane of sinne, & of the punishment of it. Psal. 32. 4. therefore doth he labouic by all possible meanes to keepe vs from it. It is accounted a troubling of a sicke man to make mention of any such matter vnto him, whē indeede it is the onely way to conuey sound comfort vnto him.

5 For my iniquities are gone ouer my
head, and as a waigbty burden they are
to heauy for me.

9 My wounedes are putrifid and corrupt,
because of my foolishnes.

7 I am bowed and crooked very sore, I goe
mourning all the day.

8 For my reynes are full of burning, and
there is nothing sound in my flesh.

9 I am weakened and sore, broken I roare
for very zriefe of my heart.

He declareth the greatenes of the trouble,
that his sinnes brought in vpon him, like-
ning them to the streames of water, that
runne ouer his head, he being vnder the
water; as Psal.60.1. where he said, that he
was able to hold his winde no longer, but
was forced to let in the waters into his bo-
dy, and was at the last cast of being drow-
ned. The like speech he vseth, when he saith
they are an heauy burden, as also the A-
postle complaineth, 2.Cor.5.8. He vseth a
metaphor borrowed from those that ha-
ving a great burden vpon them, they are
not able to beare it, but are ready to sincke
vnder

vnder it: for although a man be vpheld by God, yet all naturall power failes a man, when the horrour of death comes vpon him. This will strengthen vs against those that thinke that good men seele no greate paine in their sicknesse: those that so thinke lay vp discomfort for themselves against the time that they be in trouble. Experience teacheth vs that many an honest woman seeleth more paine in child birth, then doth the harlots. As long as we ioyne the remembrance of our sinnes with the complaint of the greatnessse of our trouble, we are without daunger of murmuring, and therefore the prophet without all feare repeateth the memory of his putrified woundes. The prophet knewe, that he should be humbled vnder the hand of God. I. Pet. 5.6. Lam. 3.20. and because the remembrance of the vilenes and basenesse of the sicknesse was very fitte to humble him withall, therefore doth he so repeat. We sedivers that haue the french disease are ashamed to be acknowledg'd of it, but the prophet that had a more humble hart was of another minde. These that

meane

meane to haue any helpe from the Philisti-
on, make him acquainted with the diseases
of their body as much as may be: so dealeth
the prophet in this place: he was pulled to-
gether with the paine, he was bowed and
crooked with it: *And I goe mourning, saith he
all the day: Lam. 3.19.* Though the affliction
be great, yet if there be no mourning, we
shall then be never the better for it. *Esay 22.
14.* A father whē he shal greatly correct his
child, if he shal not weepē, he will thē: hinke
worse of him thē ever he did before. Mē are
wont to say, if God will haue it so we can-
not mend it, but this kind of mourning that
is here spoken of will mend it: otherwise af-
fliction will but make the heart of man stub-
burne. Griefe for the punishment should
drownē the delight that sometime they had
in the sinne: sinne is naturally pleasant to our
corrupt nature. When the punishment
causeth vs with griefe to call it to minde, it
dorh mortifie it in vs, and if we shall call to
minde some searchfull examples in the coun-
try, we shall see that then was the fearefull
downefall, when God touched their family
in

in some person that did greatly concerne them, yet they were nothing troubled at the matter. There is a certen stately kinde of mourning voide of meekenesse and affabilitie in speech and countenance, such a kind of mourning as is loath to abate any thing of what excellencie a man imagined to be within himselfe before. But this mourning that the Prophet here speakest of, is of another kind: for seeing that it was the wil of God by affliction to humble him, he humbled himselfe both before God and man in heart, countenance, speech, and in all his behauour. Whether it was some heeticke fever, or some burning ulcer, it is certen, that his naturall moisture and strength was greatly wasted therewith. If it had beene in the flesh there had beene the lesse daunger, but being in the reynes it was more dangerous. The weaknesse also that he speakes of makes the paine the greater: for a little thing doth offend a weake body, as it doth offend a weake minde; whereas if it were strong it would better indure the griefe. All this was for his sinnes as he saith in the 5. and

6. verse, yet we must vnderstand, that at that time he had not fallen into any great sinne, as appeares in the 20. verse. And the scripture els where testifieth of him, that he wal-ked vprightly saue onely in the matter of Uriah, yet he desireth forgiuenesse for the sinnes of his youth, at which time it is certen that he had committed no grievous sinne. If we shal consider that the least sinne that is, is cōmmitte against the maiestie of infinite justice, the we shall see that we haue cause to be offended & humbled at those things that men account nothing, Rom.7. 24.1. King. 13.24. Paul had the sentence of death giuen against him, notwithstanding he had com-mitted no grievous iniquity. 2 Cor.1. We must therefore humble our selues for our sinnes, notwithstanding through the good-nesse of God we haue beene kept from fal-ling into any great outrage. Neither must we thinke ; when any of the seruants of God greatly complaine of their sinnes in their afflictions, that they are guilty of some horrible sinne that every man is not priuy vnto.

9 Lord I poure my whole desire before
thee, and my sighing is not hid from
thee.

10 Mine heart pants, my strength fa-
lenth me, and the light of mine eyes euen
they are not mine owne.

It is an argument that he accounted God
his friend, when he imparts his secrets unto
him, and poures out his heart before him,
as we hard before of Gideon. By the light
of his eyes he meaneth the strength of his
life: for the vigour of life is especially in the
eyes: and therefore we reade that when the
eyes of Jonathan waxed dimme with long ab-
stinence, by eating of a little hunny his eyes
were greatly cleared. 1.Sam.14.19. He saith
that his sighing is not hid from the Lord,
which is a great comfort, when we see that
the Lord doth take knowledge of our
griefe. Thou hast numbered all my wandring,
and hast put my teares in a bottle, saith the
prophet, Psal.56.6. your father knowes that
you stand in neede of these things, saith
Christ, Math.6. I haue seen the taskmasters
saith the Lord, how they vex my people. A fa-

ther that hath his child dwelinge farre from him, though he be able and willing to please him in his desires, yet if he knowes not of the desires of his child he may perish for want of seding to him. But this is our comfort, that our sighing is not hid from him, & therefore we may be bould to poure our hearts vnto him. Besides other things this good comes of it, we shall not goe about any euill thing in out trouble, when we poure out our heart in this manner vnto the Lord, for we dare not make him acquainted with any such thing.

11 *My louers and my friendes stand aside from my plague, and my kindest men stand afarre of.*

12 *They also that seeke after my life lay snares, and they that goe about to doe me euill, take wicked things and imagine deceit continually.*

He was not tried with sicknesse alone, but, with the vnkindenesse of his friendes, & the malice of his enemies; thus was he tried with many afflictions and that at once. For it is said that his friendes stood aside from his

his plague. If he had beene tried with these
diuers trialls at diuers times, he might the
better haue incountred with euery one of
them apart, but he was tried with diuers
trials al at once. But if we consider, that God
hath appointed severall afflictions to helpe
sundry sinnes, sicknes to helpe trusting to our
strength, the ynkindenesse of friendes to
keepe vs from trusting in them, the crulty
of enemies to helpe vs of vnmercifulnesse,
then we shall not be offended, though as the
Apostle saith we fall into diuers temptati-
ons: Iames 1. But howsouer on God his
behalfe it was his mercie thus to correct
him, yet that doth not lessen the fault of me:
for the name of a friend promiseth helpe,
seing he is borne for aduersity. To disappoint
a man therefore of that he may well looke
for, is a fainting of the soule, and therefore
the iniury must needs be great, seing the
spirite is the nurse of the body. To leaue
therfore the body comfortlesse and with-
out a nurse, must needs be a great wrong,
Prov.18.14. A man that is brought vnder
by any affliction, may soone be brought to

K 3 thinke

thinkt that he is despiled of his friendes, not
to vse therefore the same louing gestures
speeches, and the same friendly regard of
him that they did vse before the affliction
fell out, but to be insolent, and to be other-
wise then they were wont to be in the en-
terraining of him, is a greate breach of du-
ty. For friendship being ordained in all e-
states for a comfort, as the need of this com-
fort is greater, in al equity the supply should
be greater, especially when the wound of
the affliction is fresh and greene and newe.
It is out of season then to say, I would you
had a better living, or to put a man in mind
of helpe somt other way. For that may
make a man doubt, that they feare his chal-
lenging of them. Mercie doth rather make a
man rejoyce against iudgement, and by hel-
ping of his friend in aduersity to triumph o-
uer it. In that he was also tried by enemies,
it might bring a new feare vpō him, which
might certenly disquiet his minde being in
trouble before. This triall if it were alone
were a greate triall, and greater the sicknesse,
as appereas by David his choice. 2. Sam. 24.

14. To die in a tumult amongst a mans enemies cannot choose but be a greater corsie to a man then to die amongst a mans friends. These enemies also were very great ones, and they would striue with him, not *ut regnaret sed uter esset*, their wordes also that they did vs must needes be a breaking of his minde. Prov. 15.4. And the snares which they laid must needes make him doubtfull and fearfull of his estate.

13 *But I as a deaf man hard not, and am as a dumme man that openeth not his mouth.*

14 *Thus am I as a man that heareth not, and in whose mouth there is no reproofe.*

Men commonly when they cannot revenge their iniurie, yet are they clamorous in wordes, and declare thereby how in temperat their inward affections be, but when a man doth quietly, or without any a doe or disturbance indure the wronges of men, it is plaine by this patience of their hope, that they cast anker vpon God. It is certen, that if David might haue had audience he would

K 4 haue

have been ready to defend his owne innocency, but because this might not be, therefore he committs this matter to the heauenly judge that judgeth righteously. Thus did his patience shine before men, whereby God was greatly glorified. For when the estate of any is knowne to be such as makes many to vsse many impatient complaints, and yet we see it is not so with him, this is a great glorifying of God. What a liking of religion did it worke in men to see with what moderation the martyrs were through their troubles? And this should be the drift of euery Christian to drawe those to a liking of religion, that as yet haue no liking of it, & to strengthen those that are entred. But how ca this be, when men see that a little trouble makes a man looke ruley, and takes all heart from him. Then will men be in loue with religion, when they perceiue that nothing that doth fall out can make it miserable. We must not therefore cast forth complaintes into the ayre cursing and banning the instruments of our trouble, neither was man so vsed, I am the worse by him
by

by 20 poudes, I would I had never known him, this whining and complaining was not in Dauid. True it is that a good man is humbled in affliction, but this humiliation is alwaies mingled with faith, and sauours of it.

16 For on thee, O Lord, doe I waite, thou wilt heare me, my Lord my God.

17 For I said heare me, lest they reioice over me, for when my foote slippeth, they extoll themselves against me.

It is want of loue in men to cause men to waite for the graunting of their requestes. For they may forget a man, neither can recover the occasion that they had to pleasure a man though they would; but none of these inconueniences can fall into God his deferring of his helpe. We are afraide that we shall miscarrie before God helpeth if he tarry long; but it stādeth with the wiſdome of God to foresee ſuch things, and the glo- ry of his mercy is ſo tied to our deliuerance, that he cannot be vnmindfull, Psal. 25. 11. The reioyſing over him that is here ſpoken of was, because the Lord ſeemed to haue for-
aken

Taken him, of whose aide the Prophet was
wont to glorie; Now let vs heare your E-
brewn songs, psal.137. say the profane people.
Of all rejoycings we are earnestly to desire
the Lord, that this rejoicing may be taken
away from our enemies.

18 Surely I am ready to habite, and my sor-
row is ever before me.

19 When I declare my paine and am sorry
for my sinne.

20 Then mine enemies are alive and are
mightie, and they that hate me wrong-
fully are many.

21 They also that reward euill for good
are mine aduersaries because I followe
goodnesse.

He complaines that he shall halt and be as
a maimed man all his life long, except the
Lord doth presently helpe him: for saith he,
My sorrowe is continuall without ceasing:
when there is some intermission in any
griefe, as for example in a third day agone, it
is comfortable; but when the griefe is conti-
nuall, *Quod caret alterna requie durabile
now est;* when the griefe is continuall, howe
shall

Shall a man indure it? Reioyce not when thine enemy falleth, lest the Lord seing it turne his wrath a way from him; Prov. 24. 18. he doth put the Lord in minde of such promises of his; their sinne is the greater be-cause for his goodnessse and kindnesse to-wardes them they requited him so baddely: for be that requiterh euill for good the plague shall not goe from his house. Prov.

7.

22 For sake me not O Lord, be not thou farre from me, my God.

25 Haste thee to helpe me O my Lord my God.

In the Lord we live and moue & haue our being. Act.17.27. and therefore we may with comfort desire him, that he would not be farre from vs. As neare as the enemies be I could euernow haue helpe, saith Christ; Math. 26.53. but how then should the scrip-ture be fulfilled? If the Lord meanes to moue the enemy to pitty vs, he is at hand that waies, if it please him to helpe vs by set-ting our enemies one against anot her, he is at hand that waies, if it please him to deprive our

our enemies of all counsell, he is at hand that waies, if it please him to ridde vs of all miseries at once as he dealt with Lazarus, he is at hand that waies. And therefore we may with boldnesse say, hast thee to me, O my Lord, my saluation.

FINIS.



